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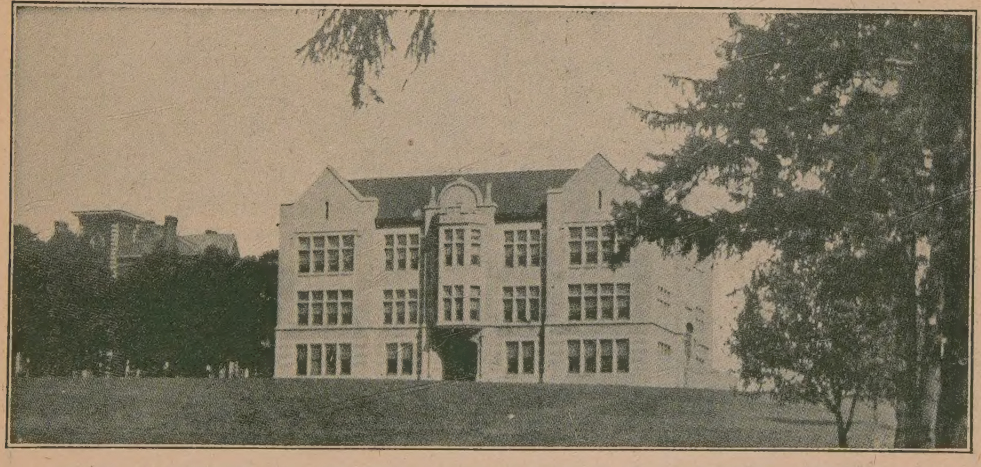
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



NEW ADMINISTRATION BUILDING, THIEL COLLEGE, GREENVILLE, PENNSYLVANIA, WHERE ALL SESSIONS OF THE PENNSYLVANIA CONVENTION WERE HELD.

Reports of Ohio and Wisconsin Leagues included in this number

THE BADGE OF ROYALTY

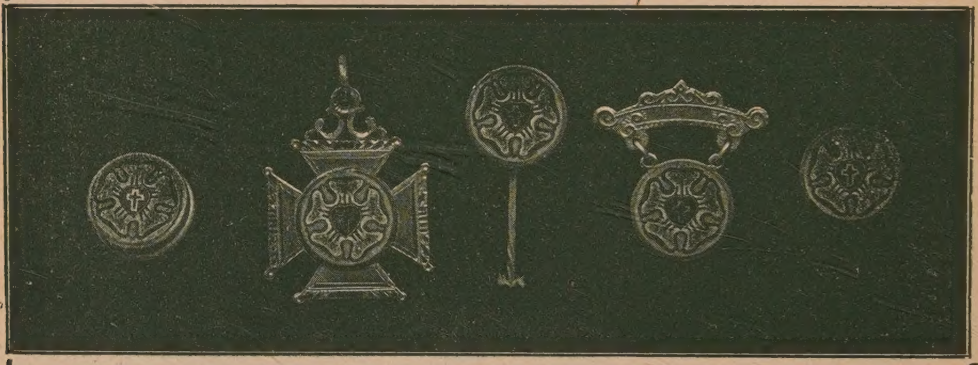
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Pennsylvania

The Twenty-third Convention at Greenville, Pa., August 11 and 12, 1916

BY D. A. KOMMEL.

THE twenty-third annual convention of the Luther League of Pennsylvania was held in the new Administration Building, Thiel College, Greenville, Pa., August 11 and 12, 1916.

First Session

The first session opened on Friday, August 11, at 11 a. m.

The devotional services were conducted by Rev. Lewis C. Manges, D.D., of Harrisburg, Pa., the chaplain of the convention.

GROUP OF DELEGATES AT THE TWENTY-THIRD ANNUAL CONVENTION OF THE PENNSYLVANIA STATE LUTHER LEAGUE.

The convention was formally opened by Charles W. Fuhr, president of the Luther League of Pennsylvania, introduced Dr. Franklin B. Sawvel, of Thiel College, who delivered the address of welcome.

Mr. President and Delegates of the Luther League of Pennsylvania and Friends:

I assure you it is a great pleasure to welcome you to our college and town for the 23rd Annual Convention of the Luther League of Pennsylvania. I was present at the last convention and extended the invitation by authority of the faculty of the college and board of directors. I hoped the convention might be held during the college year, when our student body would have the opportunity of receiving the inspiration of this meeting.

Now, on behalf of the faculty, I wish to extend to you a most cordial welcome and greeting. I believe I should say a word concerning the local Luther League, which is not in any way responsible for the invitation extended to your body to meet with us, and in no way responsible, except for their willingness to serve, in the arrangements for the entertainment of the League.

As I said, I extended the invitation to you in person, and for that reason I thought it was appropriate, when asked by your president to say a word of greeting, that I should do so. There is perhaps another reason. It was my privilege to be a delegate to the National Convention of the Luther League of America in Pittsburgh, and to serve on one of its committees. I have not lost my interest in the Luther League, and I believe I have not lost the inspiration I got at that meeting in Pittsburgh.

One cause of the restlessness of today seems to be eagerness to get on in the world, to achieve more skill and efficiency and clearer vision of the facts and truths that fashion our conduct, underlie our beliefs and multiply the joys of living.

I need not say we live in wide-awake, practical times—the day of doing things and doing them quickly and well. We want to know on what our everyday experiences, prospects and beliefs rest. Neither school training nor league training is an end in itself, but a means of preparedness for more

efficient life service—for complete living. Both are vital to present day society, civil or religious, because each is the complement of the other and has proved itself helpful and necessary to the other, in the Luther League accomplishing its objectives.

Society is isolated—the poor, the well-to-do, the English speaking or foreign speaking. Each group is removed from other groups and makes organized efforts necessary to reach them and to fellowship with them. Some need social uplift and adaptation to better social conditions—others new moral and social ideals, and all need training into appreciation of life opportunities and true Christian serving.

This requires co-operation, the federation of forces, men and means, and federation is leaguing (the same) one aim, one plan, everywhere, in the city, town or country.

The Luther League is a part of the world-wide lay movement. Underneath every world-wide, nation-wide, church-wide movement that gives humanity conviction and sentiment, there is one concrete intelligence. Call it Providence as the Church does or call it anything else. It is the great reservoir of thought and impulse out of which conviction flows—bursts forth.

Neither a purely social life, pleasure wild and money crazed, nor a merely moral life satisfied the heart's cravings. Both were tried and failed. The Church caught the spirit and impulse of the new thought, new something within the reach of all—and the Luther League is the blossom of the new conviction.

The Luther League is also a part of organized Christian society, to share its responsibilities and to help to increase them, to share its destiny and help make its destiny; whatever is vital to one is vital to the other—the Faith, the Bible, the Standards and Confessions of the Church must be the life and practice of the League.

The word "service" has been adopted to express the spirit of the convictions of the Luther League, and enough changes have been rung on its meaning and application to fill a quarto page. But whatever its meaning, the word was happily chosen and stands for real activity, zeal for greater devotion, fuller and richer Christian experience and life—a life of faith by works.

The kind of service the Luther League can most safely, wisely and helpfully give to a community is missionary in spirit, and should be mapped with some definiteness to find its field of need and form of activity—in the right spirit—Christ Spirit—in the right place, and at the right time—all the time—that is the service that serves. It is that service that I call you to today in this 23rd Annual Convention.

And may the Luther League of Pennsylvania rise to a fuller, clearer vision of its mission under the guidance of the Holy Spirit, and live as well as serve for Christ in and through His Church of the Reformation.

Mr. Harry Hodges, the vice-president, responded to the address of welcome in a most fitting and pleasing manner.

The president appointed the press committees to report the convention for local and church papers.

The president submitted his annual report, as follows:

In bringing to you my annual report, I do so with a feeling of deep gratitude to the Lord and Giver of all good things for the mercies and the blessings He has bestowed upon us. Meeting as we do in this beautifully situated town, and in this college, from which so many of the sons of our Church have gone forth to spread the glad tidings of salvation through Jesus Christ, we cannot help but feel that we are indeed blessed, and that because of these blessings we should the more earnestly strive to extend the borders of our beloved Church, that others may share with us the blessings we now enjoy.

The Church generally seems to realize more than it ever did before that the Luther League, if conducted upon constructive lines, may be made a strong factor in the development of the local congregation. We note also progress in the various District Leagues. The officers of these districts have caught a vision of the possibilities that lie within them and the golden opportunities for real service to the Church. At all events, from the letters your president has received, there is a decided spirit of optimism and a determination to press forward that is most encouraging.

Probably the most important and possibly the most far reaching matter taken up during the year was the presentation of our work to the various synods. At a meeting of officers in Philadelphia last fall, it was planned to secure the services of the Assistant General Secretary of the Luther League of America for a time and have him, together with such additional assistance as could be secured, to attend the meeting of all the synods possible. We had representations at nearly all of these meetings and they were given an opportunity to present the work of the League, and were without exception most cordially received and much encouraged. The result has brought us to realize what a great amount of extension work we have to do and we should follow up the work of these representatives vigorously and systematically. If this is done, our membership could be very greatly increased, and, what is more important, it would mean greater co-operation for larger things in our Church.

Finances—I wish to call attention to the treasurer's report. It shows a healthy growth, and also the wisdom of the financial change adopted several years ago. Such a change in a large organization like ours is not easily made, but must necessarily be a matter of education. There is one matter in this report to which we should give attention at this Convention, and that is the unpaid balances due the Luther League of America. We all know that the national treasury is badly in need of funds and the work of the Luther League is necessarily badly curtailed. Your president would recommend that the delegates and officers give this matter careful consideration, and if their district is not paid up, make an earnest effort to have them do so. This is necessary if our State League is to meet its obligations and the work of the League be not hampered.

There is every reason to rejoice at the progress made in the junior work. During the year there have been numerous meetings both in the interest of and for juniors. In one district, a convenion of juniors was held, in another, a junior superintendents institute, while a third is working on plans to make the Junior League a department of the district organizations. Doubtless the chairman of the Junior Work Committee will give us much valuable information concerning this work and it is only necessary for me to call attention to it here.

Your president would call attention to the Convention of the Luther League of America which is to be held at Toledo, Ohio, on Tuesday, Wednesday and Thursday of next week. The theme of the Convention, "Lutheran Co-operation," suggests at least a larger vision of the work and opportunities of our Leagues and a desire to follow up these opportunities. Your president trusts that Pennsylvania will be well represented at this Convention and that we may be prepared to do our part in carrying out the spirit of this theme.

As a closing recommendation let us enter upon the work of our Convention with a spirit of trust in Him whom we serve, praying that He may guide and direct our efforts to the glory of His name.

Francis C. Leupold, statistician, reported as follows, increase in State, of eight Senior and ten Junior organizations. Increase in offerings as follows, for local objects, $187.77, and for benevolent objects, $241.73. He also reported an increase in the use of the Luther League topics and of the LUTHER LEAGUE REVIEW.

These reports were, upon motion, received and referred to the committee on resolutions.

The report of the treasurer, M. Haller Frey, showed total receipts amounting to $1,307.11, of which $1,015.35 was for dues

for State and National Leagues. The total disbursements amounting to $1,266, of which $661.30, was for our State dues to the Luther League of America, this leaving a balance in the treasury of $41.11.

This report was upon motion received and referred to the auditing committee.

Mr. K. J. F. Wilharm, chairman of the Executive Committee, made his report, showing that new fields had opened and had been taken care of. He called attention to the fact, that owing to some delinquencies in certain districts, the State had not yet cleared off its deficit to the National League. He asked that all districts meet their State obligations so that the State can pay off this deficit at an early date. He also recommended that the following applications for membership be accepted: The Luther League of the First Church, Jersey Shore, and the Luther League of Holy Trinity Church, Chester.

The Extension Committee reported through its chairman, Mr. William H. Menges. It showed that the young people of our Church, are awakening to the fact that the Lutheran Church has a great mission in our State at this time. They felt that owing to the lack of funds in the treasury, that the weak points should be strengthened in preference to organizing new Leagues. They also recommended that the president of each district, send a quarterly report of the conditions in his district to the chairman of the Extension Committee.

These reports were upon motion, received and referred to the committee on resolutions.

The president then appointed the following committees, resolutions, nominating and auditing.

Rev. Luther M. Kuhns of Omaha, Neb., general secretary of the Luther League of America, was then introduced by the president and extended greetings from the Luther League of America and from Toledo Lutherans.

After the reading and approval of the minutes of this session, Rev. Manges, the chaplain of the convention, closed the session with prayer.

Second Session

At the second session of the convention, after devotional services, the convention theme, "The Luther League Accomplishing Its Objectives," was taken up.

An address on "The Luther League accomplishing its Inspirational Objectives was then given by Rev. P. N. Wohlson, of Wilkesbarre, who said:

We are living in an age of results. Everywhere men seem to look only for the results. The effect has come to mean more to them than the cause or the means whereby the result has been attained. In every sphere of life we are observing that the man who is counted as worth while is the one who has been able to reach that goal called success. In some way men have lost much of value by the mad rush for results and the good accomplished often is overbalanced by the opportunities missed or lost. When a man reaches the goal which is placed before him, he is crowned with success, and men are ready to give him "his place in the sun." But when a man is unsuccessful in getting results he is considered a miserable failure.

We have been unconsciously drawn into the spirit of the age, and in things which refer to the Church of Christ Jesus, we have been led to use a wrong standard to measure success.

Do not let us be guided by the world's way of measuring success. We, as an organization Of the Church, By the Church and For the Church, need to measure our success by principles and not mere cold facts. There must be a higher standard for measuring success. Success of the highest type is not measured in material terms.

As with the individual, so is it with the organization composed of individual units. An organization takes its place in the world, only when it gets results, when it accomplishes that for which it was intended. Whether we use human standards or those furnished for the Church, we must of necessity observe that certain principles must be followed; certain definite objectives must be accomplished if the organization is to bear the mark of success. Unlike the individual, when we find that an organization fails to reach its goal, fails to do that for which it was intended; it has no right to exist. Some may say that the Luther League is just in this position, but I am more than convinced that this organization has been accomplishing its objectives and producing results. I believe the great difficulty with many of our people who are always looking with the eyes of the pessimist, is found in the fact that the Luther League will not and does not enter into avenues which are far different from its motive. Since this organization does not do this, they are always proclaiming her a failure.

New demands are made with each generation, but these demands must be met upon the same basic principle by which the old demands were met. They must be honestly and squarely faced, studied and worked out. And in order to accomplish this it is essential to exercise efficiency. This has come to be the keynote of all successful organized effort. Success is attained, goals are reached, objectives are accomplished only when this potent force is exercised. Its power must be shown in every avenue of endeavor. An organization must of necessity, therefore, utilize efficiency in its endeavor to accomplish its objectives. The success of the Luther League, whether it be local, district, state or national depends entirely upon the efficiency which it employs.

One of these objectives of the Luther League, which must exercise this power of efficiency, is inspiration.

If then, as young Lutherans, we are to be the defenders of the doctrine which has its highest aim in faith, we need to exercise ourselves by inspiring efficiently our fellow Lutherans with three great essentials to a successful League.

I. The first of these essentials is inspiring to a Lutheran conviction or a conviction of Lutheran principles.

1. Someone has well said: "We are creatures of imitation and habit." Many times we are able to observe this very fact in our League work.

A few decades ago there was a tendency in this country for Lutherans to observe what others do and then to follow after. Today we find our people being educated to the standpoint, that the Lutheran Church is the real leader. This is due, no doubt, to the institutions which are turning out men with convictions, but a large part of it is due to the educational work that is being carried on by the Luther League. It has been giving them a conviction that the Lutheran Church need not follow, need not imitate, but shall lead.

2. Conviction is marked by the person standing his ground and feeling assured that his plan or method is right.

I am firmly convinced a new era is dawning. The world wants men and women of convictions and the Lutheran Church in the next decade will want only men who have a conviction that the Lutheran Church is founded upon a solid foundation. These men and women will lead others to the high standard.

A good part of the work of conviction has been accomplished thru the channels of the literature which the League has been disseminating among the young people of our Church. But we dare not rest in ease. There still remains a great portion to be accomplished in reaching the objective point at stake. There are many young people, who must have the instruction in the catechetical class turned into a deep and unmovable conviction. If we will go home from this convention with a resolve to assist and to apply ourselves efficiently in having our young people form convictions, based upon Lutheran teaching, we will find our League moving ahead more rapidly.

It is this essential which brought the human race, which was spiritually dead, into life. It is the same element of conviction which brought peace to the heart and mind in the time of the Reformation, whose 400th anniversary we will next year celebrate.

3. Conviction is essential to constructive work. If we are to construct a building which is to stand through storms, it is necessary for us to be convinced that the foundations are right, they must be sure and strong. It is here that the League steps in and takes the young people and leads them to a conviction which will culminate in the upbuilding of our Church in our country.

If the Luther League is to be an efficient organization and accomplish its objectives, it is important that the individual units composing the organization make careful and personal investigation, and then they will be acting from conviction and not from what others say. Our conviction should tell us that the Lutheran Church and her principles are right, because they can stand the severe test of the Word of God. That alone can be the standard.

4. The Luther Leaguer must have the conviction that the League has a distinctive mission. It is not merely an organization for the promotion of social life. It must be primarily convinced that its first object is to assist in gathering and retaining souls for the kingdom.

The next essential for the success of our organization is:

II. We are then able to apply Lutheran consecration.

1. Nothing can be accomplished unless we give ourselves wholly to that which is to be performed. In the past ten years we have been able to find young men and women who have received this true Lutheran consecration through the League, who have gone forth in avenues of endeavor that have been of untold benefit to others.

If the Lutheran young people will do what they have pledged themselves to do, they not only will be convinced that it is right, but will give themselves to it despite every obstacle. Every defeat will mean renewed effort to accomplish the objective.

2. In the second place we must be consecrated to the Lutheran Church. I believe the League has accomplished much by inspiring her young people to a deeper and more profound consecration to the Church of our Fathers. We can sing, "My Church, My Church, My Dear Old Church." At this consecration must we continue to aim.

3. And the organization can be efficient only insofar as its members are consecrated to that organization and the work which is being accomplished by that organization. Selfish motives have no place in true Lutheran consecration. A person who is ready to find fault constantly and consistently does not possess true consecration.

Proper consecration will reveal itself in the Leaguer being willing to be of service in the congregation and the church at large. The League has been accomplishing this in the work which she has done in the past few years, for young men have answered the call to the ministry, because their vision became enlarged through the inspiration which they received in the Luther League.

III. If these principles are firmly established then Lutheran co-ordination will be found.

Co-ordination is the true mark of applied efficiency.

1. The Luther League has produced and inspired a co-ordination of pastors one with another. It must be so or else there would be no unity of action on the part of those who are the Shepherds of God's flocks.

2. The Luther League has inspired efficient co-ordination of pastor and people. If the pastor will but be a guide and direct his young people in the Luther League greater spiritual life will be promoted, little strifes will find no place in the life of the congregation and young men will be trained to respect the office of the ministry.

3. There has been greater co-ordination among the people themselves. The young people are taken at the crucial moment in life and ideals which are Lutheran are moulded. These ideals are founded upon the Unaltered Augsburg Confession. What other organization within the Church is doing this?

4. Lutheran co-ordination has been inspired in the members of this great church, and instead of enmity and hatred, the instruments of Satan, filling our Church, the Luther League has accomplished much toward the great unifying of the Church of the Reformation. Interest has been shown in the work of the conferences synods and general bodies.

When an organization produces these results it has a right to exist. When it accomplishes its objectives by inspiring in its members Lutheran convictions, Lutheran consecration and Lutheran co-ordination, it is rightly an organization which should be recognized. It deserves hearty support and earnest prayers on the part of all, both pastors and people of the Lutheran Church. May we leave this convention with the thought that we shall endeavor to accomplish the objectives of our League to a larger and greater extent, by inspiring ourselves and those of our League and congregation to efficiency in Lutheran conviction, Lutheran consecration and Lutheran co-ordination.

Rev. G. H. Bechtold, director Lutheran Settlement, Philadelphia, gave a most excellent address on "The Luther League Accomplishing Its Educational Objectives." He said in part:

"In this age men need enlightenment along religious lines as well as in branches of secular work. We need men in the pews who are educated to work with speed and efficiency; men who have an enlightened mind back of a consecrated soul.

"That we should select those persons in our Churches and Leagues who show an adaptability along certain lines of church work and help them to develop along those lines.

"Do not load a task on anyone who is willing to take it, but put it on the person best qualified to do that task.

"The Luther League has rendered no greater services to the Church in the way of education than in placing before the young people of our Church the Luther League Topics which tend to educate, enlighten and ground them more firmly into the Lutheran faith."

After the singing of the hymn, "Take My Life and Let It Be," the foregoing two subjects were freely discussed.

Rev. P. George Sieger, chairman of the Junior Work Committee made an excellent report, in which he said that owing to lack of funds, the Juniors had not been looked after the way they should, but that nevertheless marvelous work had been done. He urged that a Junior League be formed in each congregation.

This report was referred to the Committee on Resolutions.

The Executive Committee reported favorably on the applications of the Luther Leagues of First Church, Jersey Shore, and of Holy Trinity Church, Chester, Pa., for admittance to the State League. First Church, Jersey Shore, having eight Senior and eleven Junior members and Holy Trinity, Chester, having forty Senior members.

The report was adopted and the Leagues were received by a rising vote.

The Auditing Committee reported that they had audited the treasurer's accounts and had found them correct. This report was adopted and committee was discharged with thanks.

Letter of greeting and good wishes were read from the New York State Luther League and upon motion the president was instructed to reply.

Third Session

The third session of the convention opened with devotional services. Mr. Frank L. Brown, of Auburn, Pa., vice-president of the Schuylkill District Luther League, delivered an address on "The Luther League Accomplishing Its Social Objectives," in which he said:

The social life in the Luther League is an important factor in the life of every League. A Leaguer dare not be selfishly inclined. If that instrument of Satan "jealousy" once creeps into a League disruption is bound to follow and death to that League as such should be earnestly and prayerfully sought.

The social life of the Luther League is by no means the most important factor. The spiritual life of a Luther League should be first and the foundation. To that should be added—organized and orderly—active and practical work and then—and then only should the social phase enter that League.

The social life in any body or organization is the most uncertain of them all. Uncertain because too often the love of God is not made the foundation nor the governing power of the life of that body.

Fellow Leaguers, I may be speaking and addressing you as a "knocker." I beg to assure you that I am not. But on the other hand, as a friend who loves that social condition of every organization that can thrive and prosper and grow by rendering honor to whom honor is due and tribute to whom tribute is due.

The Luther League was not organized along social lines, but in the providence of God on a spiritual foundation with a social auxiliary and this social auxiliary was intrusted to man. Has man used or abused this trust? Well, if the world offers man a club house or a boat house or a picnic resort, yea even a game of baseball, how gladly man is to grasp the proffered hand of his already deluded neighbor—not to draw his friend out of the mire of sin, but to fall into it himself.

The speaker resides in a territory whereat a so-called Sunday School in a rural territory holds its sessions only on pleasant and agreeable Sundays and when winter sets in the Sunday School is closed, not however without first of all having a largely and widely advertised picnic and that on the Lords Day—because it is a Sunday School? At this place as high as $500.00 have been cleared and within half a mile of this school house, games of baseball are played on the Lord's Day by the members under the cloak that it is a Sunday School picnic and game by a Sunday School. "The better the day, the better the deed" has so completely blinded them that the crowds who attend these games and picnics are led into the trap only through their morbid curiosity and are then entrapped by the fine feathers of the so-called fine birds or by the beautifully colored skin of the beast.

The Church. The Luther League. Must and it is its duty, with most prayerful mind, to be as wise as the serpent and as harmless as the dove. To be angry and to sin not. To let our light shine that others seeing our good works may follow after.

Now, how does the Luther League accomplish its objectives in a social way? Does it have for the foundation of the social condition the inseparable love that existed between David and Jonathan, or does your Luther League have that unselfish and inseparable love that existed between Naomi and Ruth? It is to be hoped that each Luther Leaguer has, yea, and more than that, for unless you use as your foundation the example of a David and a Jonathan—a Naomi and Ruth—yea, and do not stop at that, but of a Saviour and His beloved disciple; of a Paul and a Timothy. Yea, and still more. Unless you embody not alone these but the entire "Word" in your foundation, you cannot be a true social Luther Leaguer.

Our Luther Leagues must utilize the entire word of God as their foundation unchanged and unaltered.

"The Word they still shall let remain and not a thank have for it,
He's by our side upon the plain with His good gifts and spirit.
Take they then our Life? Goods, fame, child and wife?
When their worst is done, they yet have nothing won.
The kingdom ours remaineth,"

is the true ring of every Luther Leaguer in his or her social sphere.

Or does the Luther League accomplish its objectives socially through the stomach?

How vastly different the two? The accomplishing of the objectives by the feeding of the soul, versus the accomplishing of the objective by the feeding of the body.

The feeding of the soul can never be overdone.

But the feeding of the body; how about that?

And pray, why do these stomach agitators thrive so well? Are they in league with the doctors and druggists; dentist also included? Lightly speaking, one might almost come to that conclusion.

'Tis needless to state that if there is one way that man can be profitably approached it is through active sensation, and this active sensation cannot be better nor more easily reached than through the stomach. But even that must be judiciously arranged and planned, for if the stomach, which might be called the stoker in the engine room of man's system, is overcrowded or overcharged, the result is identical to the laws of philosophy and these laws are founded and based entirely upon the law of God and a congested condition is sure to follow, unless a little of this and of that and of each, prepared and arranged most invitingly to the eye and acceptable to the palate is used. Now the winning has begun and the stoker with his fuel has supplied some, in fact the most, of the wants and needs for the running of the engine, and a very active beginning has been made. But every stoker must be supplied and the fuel must be continuously kept up and the larger the engine or undertaking, the greater the effort and the amount needed.

This stomach treatment may be all right, but it will not and cannot hold out. Brethren, picture the result of an example: A gathering of Lutherans in a certain large city, having for their object mutual good will and love and for the advancing of closer union of our, at present, divided Lutheran forces. Four times a year do they meet—Four times a year do they feast—Four times a year do they edify themselves by a closer and more friendly intermingling among themselves and after this meeting of a "David and Jonathan" they must needs complete what David and Jonathan evidently forgot. They must seal it with a dessert for "Their stomach's sake." These meetings or gatherings are fraught with no harm and it cannot be denied but that good is accomplished thereby and mutual fellowship and good will is also increased. There is no harm in this, i. e., providing temperance in all things is the potent factor.

But let us be even more critical. How about the Fairs, Bazaars, Sock Socials, Handkerchief Socials. Yah und auch die Fasnacht Socials? Let us weigh them all in a lump before assaying and alloying them.

The members bore. The members beg. The members solicit. The members tread—the merchants—the neighborhood—the community. The mothers of the household neglect their duties at home or else work and overexert themselves until a nervous breakdown is not infrequently the final of it all. And surely not one of them believes that it is the Master's wish. And then with it all; the result is not in dollars and cents, but of an uncertain competition with those who have been bored, begged, solicited and trodden upon. And if perchance $200.00 or more may have been cleared, what has the real cost been? The articles on sale have surely not been sold above the retail price, unless a game of tickets or chance are resorted to. But then the innocently foolish pay the cost thereof, but they are sold at cut prices and then at the wind-up, the auction, many of those who have been most solicitous and active are compelled to buy back their own donations so as to save them from disgrace and shame. In how far might this be compared to the money changers in our Lord's temple?

Trips and travels around an imaginary earth or to various countries for educational benefit (?) are also conducted at an enormous expense and with unspeakable and untiring efforts from which the reaction will surely come, and a second effort is sure to be frowned upon by those upon whom the burden has fallen. A real genuine social function—visiting one another, organizing new leagues.

These and many other features are so-called social functions which surely are an abuse to that which is called the social life of any organization.

"The Apostle Paul warns us to be temperate in *all* things."

The social life in the Luther League or in any other organization is beset with greater dangers and temptations than in any other of its spheres. The avenues leading thereto should all be carefully guarded and weighed in the balances, and then after all of the efforts and all of the trouble, what has been gained for the Kingdom of Christ on this earth as well as the Kingdom triumphant? Mene, mene, tekel upharson. (Thou art weighed and found wanting.)

A better prescription could never have been given to man than the one which Paul gave to the Corinthians in the thirteenth chapter, first epistle, and if this prescription is used as our great Physician desires that it should be and with the systematic regularity as prescribed in 1st Cor. 16:2 is combined thereto, the social life in the Luther League will be made more perfect and will be more acceptable, permanent and lasting instead of temporary and irregular.

And in our Leagues each of us can extend a glad hand of greeting and welcome, which is pleasing to Him who gave it and our souls to us; and to wait for them at the church door as they go into the Temple of the Lord and again to be on hand at the close of the service and with an urgent request to "Be sure to call again," giving positive assurance which no doubt can undermine, and be prepared to sacrifice self if need be and make the happiness of others your pleasure, thus bearing one another's burdens and so fulfil the law of God.

Mr. William H. Hartman was appointed a committee to take subscriptions to the LUTHER LEAGUE REVIEW in order to assure a Pennsylvania State Convention number.

At the close of the session a most delightful reception was tendered the delegates and visitors in the Administration Building, by the local committee, and was greatly enjoyed by all present.

Fourth Session

The fourth session of the convention was called to order by the president.

At the close of the devotional services, President Fuhr called to mind the resolution passed at the 1915 convention at Johnstown, Pa., concerning the holding of the State convention biennial instead of annually, which was referred to the districts for action was considered. The reports of representatives of the districts showed that the majority were in favor of the annual convention, and this was approved by the convention.

An invitation was extended to the Luther League of Pennsylvania, to hold its next convention in Reading. This invitation was referred to the Executive Committee for action.

Rev. A. M. Mehrkam, Ph.D., Rochester, Pa., then delivered an address on "The Luther League Accomplishing Its Spiritual Objectives," in which he said in part:

Spiritual life cannot be measured with the yardstick nor weighed upon scales. Still it can be known and with as much accuracy as if it were expressed in measure or weight. Spiritual life is of course a spiritual thing and must be spiritually discerned. The natural man, therefore, when he comes into its presence, like Nicodemus of old, is simply astonished, bewildered, dumbfounded. He cannot understand it. The spiritual man, however, discerns it spiritually and recognizes it immediately when present.

Spiritual life begins in regeneration, with the implanting of the seed-principle of the new life in the heart, through the Means of Grace by the power of the Holy Ghost. The more highly spiritual life is developed the greater the power to detect accurately the spiritual life around it and the more it will diffuse its own sweet aroma.

Let us therefore look at its growth. The factors in the growth and development are:

I. THE MEANS OF PEACE. There is no use trying to live, much less grow, spiritually, without using the means of grace regularly. Human life is best sustained when the meals are regularly served. "Pick-ups" here and there will not answer the purpose. Regular hours and a regular seat at the table are essential. So, too, with the spiritual life. Religion maintained by tramping from church to church, oftimes indeed by indifference and carelessness or mere curiosity, sometimes by selling one's ability to sing for a mess of pottage or to the highest bidder, is not likely to become virile or set any hearts on fire. We need our church and a special seat, occupied regularly on every Lord's Day. We also like the Bereans, need to search the Scriptures from day to day to see whether these things which are preached and taught in our churches are so. The sacraments, too, must be regularly received. When Israel departed from the Lord, Circumcision and the Passover were neglected. In Christian congregations where baptism is neglected and the Lord's Supper omitted, the spiritual life dies out and the Lord is forsaken.

II. COMMUNION WITH GOD. When the Lord needs a hero, a prophet, a preacher, a great servant, He often calls him into seclusion for a season, or as it were to His own private inner chamber. Moses is not prepared to lead the Children of Israel out of Egypt though he is instructed in all the wisdom of the universities. In addition to this he must spend forty years in the wilderness, a shepherd, away from people, alone with God, in God's inner chamber with Him. David, too, must spend his sunny youth with God, studying the heavens and the stars, nature, mountains and brooks, while leading the sheep into green pasture, filling his soul with God so that in later life he may be a man after God's own heart. John the Baptist cannot sound the clarion note to repentance and faith until he has become weaned from false civilization and empty formal religion, through many years of close communion with God in His temple of nature in the wilderness. Saul, too, may arise and be baptized and have his sins washed away and his eyes opened, but he cannot be Paul, the great missionary, until he has been exiled in the wilderness and learned, at the feet of the Master, the value of a soul and willingness to sacrifice all, if he might be the instrument in God's hands to save the same. Christ Himself preceded His great work of the ministry with a forty days' communion in the wilderness with the God of Heaven, while tempted by

Satan. Such communions were repeated again and again, generally preceding some great work or manifestation of the Lord. He is in the mountain before He comes to the rescue of His apostles by stilling the storm and rebuking the waves and pulling into the boat the impulsive Peter of little faith. He is again in the Mountain of Transfiguration with the Father, discussing the plan of Redemption, before He goes up to Jerusalem. He is in the Garden of Gethsemane before He carries the Cross on His back and the sin of the world on the Cross, to Calvary.

III. PRAYER. Communion with God and prayer are closely associated. Communion is thinking, meditating; praying is asking, knocking, seeking. Praying without ceasing is breathing without ceasing. Jacob wrestles with the Angel until he receives the blessing of God; the Great Reformer of the sixteenth century would wrestle in prayer until the Holy Spirit would lead Him into the Truth, until the promises of God would be fulfilled, until power from on high would come upon him. We must play while we hear and read and study God's Word, and commune with Him until spiritual life becomes a reality, manifesting itself in holiness and good works.

IV. THE STUDY OF IDEALS AND MODELS. We learn not only by precept but by studying the Model, by imitating the Ideal. When we learned to write, our copy book had a sample or model at the top, written by our teacher or printed by the publisher. This sample or model was as nearly perfect as it could be made. We formed our letters and words after the model; further down the page it was too far to look up to the head-line, we copied our own writing, and the nearer the bottom we came the further away from the ideal. When we came to arithmetic, sample problems were solved, demonstrating the principle or rule for working the section. The model problems were always solved correctly. We must imitate that which is correct. Problems solved incorrectly would have led us astray. We learn and grow by imitating that which is correct or as nearly perfect as it can be made. Hence the evil that accompanies much that is good in the moving pictures. Instead of presenting the life ideal, the errors and sins of life are presented and largely copied by the observer. The Bible, too, shows up the sins and errors of life, but in such a way as to repel wrong, while the picture show makes the evil attractive and lives and thrives financially on the evil. Who would turn to the Word of God and read certain parts to awaken evil passions? Yet this is done continually in the picture show. Our spiritual life is developed when we associate with the best examples. Of course Christ is the only perfect example, but the study of the lives of the patriarchs, apostles and saints will help us very materially. Who can spend an hour with Joseph and not come away with a higher sense of purity, or with Daniel and not be more abstemeous, or with Peter and not be more forgiving and loving, or with Paul and not be more loyal and heroic, or with some of our modern men, like Wichern, and not be more interested in the boys, like Francke and not find pure religion in caring for the orphans, like Fliedner and not behold the angelic work of the deaconess.

We come to the fruits of the spiritual life. The Holy Spirit is the author of the spiritual life, and the fruits of the Spirit are, namely, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These fruits possessed by the spiritual man, expressed in his relation to his God, constitute his holiness, expressed in his relation to his fellowmen, constitute his good works. Holiness and good works are the measure of the believer's spiritual life. Good works, however, must be guarded, especially in these days when any act done from any motive which materially helps humanity temporarily, is considered a good work.

We now turn to our topic directly. Does the Luther League accomplish its spiritual objectives. I take it for granted that the members of the Luther League are believers. At any rate the believers in the League must do the work if anything spiritual is to be accomplished. The spiritual work accomplished by the Leaguer, however, must not necessarily all be accredited to the League. The Church and Sunday School must and will contribute more to his spiritual life than the League. Still the League as an agency of the Church helps and it helps to the extent that its program is followed. The Luther League topics are made up of the Word of God which the Leaguer is requested to study, also to make use of the sacraments and be faithful in his Church attendance. Of course if he simply comes to the devotional service of his League, turns his back on the Church service, neglects his communion service, and does not study the Word of God, he is not a spiritual asset to the Church. In fact, it is doubtful whether he is in the Church, of the Church and for the Church. But if he follows the program of the League he must grow in spiritual life. Some of the Leagues have a definite time every day for studying the Word, for meditation and communion with God, and for prayer. But these are all factors in the development of the spiritual life and hence help the Leaguer in his growth in grace. Then, too, the Luther League programs have from time to time helped us to study the lives of our best and most pious men. No one could spend any time with these sainted men and not be blessed by the association. The Luther League program has and is furnishing the Leaguer the study of the factors which enter into the development of his spiritual life. If he has made use of these factors, the League accomplished its spiritual objectives—

MR. CHARLES W. FUHR,
President of the Luther League of Pennsylvania.

by growing and producing in the Leaguer, through the power of the Holy Ghost, the fruits of the Spirit, which in his relation to his God determine his holiness, and in his relation to his fellow men determine his good works.

Holiness in the Leaguer and good works by the Leaguer are the spiritual objectives of the League.

In view of the coming Quadri-Centennial of the Great Reformation, a foreword may not be out of place with which to close this topic. The Reformation was born through the study of the Word of God. In this great Quadri-Centennial Year let our chief object be the study of the Word of God, the proper use of the means of grace, living in the factors that produce spiritual life, then holiness will be our possession and good works our fruit. Then will the Luther League accomplish its spiritual objectives.

After the singing of a hymn an address, "The Luther League Accomplishing Its Objectives," under the sub-division of "Service," was then delivered by Miss Zoe I. Hirt, of Erie, President of the Women's Missionary Society, General Council. She said:

A short time after the outbreak of a great war, there appeared all over one of the warring lands large posters bearing these words:

"Your King and Your Country Need You."

Young men of that nation saw the notice, pondered, re-read it, and then turned by thousands to

the recruiting offices. Forgetful of all other duties, unmindful of all other appeals, they faced to the front, to slaughter and to be slaughtered, because their king and their country called.

Luther League of Pennsylvania, I appear before you this morning to serve upon you this notice—

"Your King and Your Country Need You."

Your King—

A little more than nineteen centuries ago, some shepherds found lying in the feeding trough of an eastern khan, the new-born child of a Jewish carpenter's young wife. Strange rumors came to be circulated concerning this babe.

The Babe of the Bethlehem manger grew to manhood in the despised town of Galilee. Walking alone one day, by the shores of the little inland sea near His home, He saw two stalwart young fishermen casting their nets for a draught. He looked at them, caught their eyes, beckoned them, saying, "Follow me and I will make you fishers of men." Queer, unintelligible words! But the two men straightway left their nets and followed Him. A little later He saw two others fishing, in a boat with their father. Again He looked, caught their attention, beckoned, and said, "Follow me," and those brothers left their nets, their boat, and their father, and went with the stranger whom they thenceforth called "Master." Eight more young men looked into His face and then obeyed His bidding, "Follow Me."

And what startling assertions He made concerning himself! He said He was the promised one for whom Israel was looking.

For a little more than thirty years this man lived among men—His whole life a constant service of love, all His conversation filled with assurance of God's love for humanity.

The Jews finally crucified this man as a blasphemer. But He did not remain in the tomb. He rose from the grave and spent a few more days with His disciples, giving them final instructions for the carrying of the news of His life, atoning death, and resurrection into all the world. Then He returned to the right hand of God in Heaven, and His followers recognized their King, "the cross became His throne, the crown of thorns His diadem."

This is the King who needs you. Before you enlist for service, be sure of your King! Study His life and Word on your knees! In these days, many are animated merely by the altruistic spirit, to enter upon a life of service among their needy fellowmen. Jesus Christ, our Saviour! There is none other Name given under Heaven among men whereby we must be saved. But it is not enough to accept Christ as our Saviour; we must place ourselves under His sway as our King.

Bible study and prayer are the surest means of bringing you face to face with your King. And when you have seen Him and it has dawned upon you what He has done for you, it will be with you as it was with Andrew, Peter, James, and John—you will follow wherever He leads.

Face to face with the atoning Christ, means face to face with the world's need of Him, and seeing that need we must enlist in His army. Then we shall never lose sight of Him, for we shall see Him in every sinning, suffering soul we meet.

Your King and your Country need you—

America needs you!

One hot afternoon in June I went into the city after my school work was done. As I came into the vicinity of the Union Depot I saw throngs of people, and then I remembered that it was the day when our state militiamen were to start toward the Mexican border. I cannot describe the thrill that I experienced as I looked upon the groups of young men in khaki uniforms moving about among their relatives and friends upon the station platform. And when the long special train pulled in, and the farewells were given, and the boys entered the coaches, and the train moved slowly away,—well, I was stirred to the depths of my being. The call to serve one's country arouses some of the noblest of the human soul.

America needs life savers more than anything else today, and she needs them not only for her own sake, but for the world's sake.

Today America faces the greatest responsibility and the greatest opportunity ever faced by any nation in the world's history. In all of the other leading nations of the world, the flower of manhood,—all the brave men, all the good men, all the wise men are being slain or maimed for life on the battlefield. In those nations the next generation must be an inferior race, for it will be the offspring of the dregs of this generation—those who could not go to war because of physical, mental, or moral defect. America must furnish world leaders for the next half century, at least.

And upon the Christian Church of America rests a tremendous responsibility. The Church of Christ is the chief channel through which God Manifests Himself to the world. The same Jesus who taught the Fatherhood of God and the brotherhood of man, at the close of His life sent his apostles to disciple all nations and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost. The same Jesus who told men to love God, and to love their neighbors, instituted the Lord's Supper with the command, "This do in remembrance of Me."

The Church of Jesus Christ is the mightiest force known among men for national betterment and for the establishment of a truly Christian order throughout the world.

Throughout the coming year we Luther Leaguers are going to study the history, the problems, and the possibilities of our great Lutheran Church. The time we spend in such study will be wasted unless the information gained inspires in us a more intelligent and more deeply consecrated service. We boast of our being the largest Protestant Church of the world. If all who are counted in our great membership were men and women who count, what a power for the Kingdom of Christ we should be!

Luther Leaguers, you are facing the greatest fact in all the world to you—your Life. What are you going to do with it? You are part of the greatest nation on earth and members of the largest Protestant Church in the world. Do you possess many talents and rich native ability? Your Church offers you the widest opportunity to make the largest possible investment of your power. Do you feel that you have little to offer? Christ asks you for no more than you have to give. In your hand it may seem a paltry thing, in His it may become a mighty force, Do we not all know of mediocre men and women rising to true greatness, because of their willingness to give themselves up heart and soul to consuming loyalty to the cause of Christ We have so far divorced our religion from our every day life that we think we must choose between serving Christ as preacher or foreign missionary on the one hand, and joining the army of ordinary bread winners on the other.

In no way can the Luther League better serve the Church than to develop the prayer life of its members. Some one has called intercession "the deeply buried talent. Luther, in the crisis of his life said. "I am so busy now that if I did not spend two or three hours each day in prayer, I could not get through the day."

The Nominating Committee then brought in the following nominations:

President—Mr. Charles W. Fuhr.

Vice-president—Mr. Harry Hodges.

Treasurer—Mr. M. Haller Frey.

Secretary—Miss Jane M. Truxal.

Assistant Secretary—Miss Marion V. Hirzel.

Statistician—Mr. Francis C. Leupold.

Mr. Hodges declined the nomination for vice-president, which was accepted, and Mr. William H. Menges was then nominated for vice-president by the Nominating Committee.

There being no further nominations and only one candidate for each office, the chairman of the Nominating Committee was instructed to cast the ballot for the convention and they were declared elected to their respective offices for the ensuing year.

Fifth Session

The fifth session opened with devotional services.

An address on "Junior League Work" was then delivered by Mrs. A. M. Mehrkam, of Rochester, Pa., in which she said:

In discussing this subject with you I cannot present any theories, or advise any action which I have not tried successfully myself, so you will please pardon my personal references, and frequent mention of my own League.

First of all let us consider the Juniors themselves and their needs. Who can really define the Junior? He has all the characteristics of the child mingled with traits which forecast the coming man or woman. It has been truly said to be the age of noise, investigation, plasticity of mind, of annoyance to the parents and a nuisance to the neighborhood. The Junior is vitalized energy, constantly on the go, apparently never tiring, and full of imagination, imparting personality to all inanimate objects. The chairs a train of cars, the sofa a big store, and he will preach long sermons to an imaginary congregation.

The Junior teacher cannot expect those little fidgets to sit still. No indeed. To really interest them you must keep them busy by appealing to their wonderful imagination with stories which all children love, all of which bear on your lesson, and tend to fasten the one truth which you want to impress indelibly on their plastic minds.

They will also be more interested in hearing each other do things, and will enter into the spirit of the child leader far more than if the superintendent or assistants do things. Now I do not mean that the superintendent should never speak, for many times it may be necessary to briefly clinch the lesson by asking questions which will make them think, but never to lecture on the subject. I just recently visited a Junior League when the superintendent, an intelligent and lovely girl, told me she was so discouraged because, after three years work, she had only succeeded in getting thirty-five children out of a Sunday School of over five hundred to attend Junior. She told me, too, that she had visited my Junior League before organizing and tried my methods, some of which no doubt I would recognize. I did not, however, recognize a single thing as mine, except asking the children how many times they read the Bible during the week, and how many times they attended church services the Sunday before. She had kept this up for three years, whereas I had only done it long enough to start them doing those things, then quit asking them about it. You may make things very monotonous by sticking to one subject too long.

My conception of a Junior League is not a catechetical class. It is clearly and distinctly a time to teach them the vital principles of Christianity just the same, but in an entirely different way, quite different too, from the teaching in the Sabbath School. No indeed, the Junior League is not an adjourned session of the Sunday School. It is frequently as large as a Sunday School, not counting the adults in your Sunday School, and you can teach many things to a Junior which would be really absurd in Sunday School. All subjects should deal with some phase of life peculiar to the Junior age—as their temptations are not always the same as those of the adult. Neither is it well to attempt to teach them things which it is hard for older minds to grasp and retain.

All readings should fit the topic, also the songs as far as possible, and suitable scripture lessons can be found for all of them. Better have one or two verses, and impress the thought they contain, than have a whole chapter of different meanings. For instance, when teaching God's love for us, it is better to have them commit to memory that one verse, "For God so loved the world," than to read a lesson, and if you have a lesson on "Work," it would be absurd to sing, "Oh to be nothing, nothing, only to lie at His feet," but to put the true ring into your subject by singing "Stand up, stand up for Jesus," and "Work for the night is coming."

Where to get readings and songs suitable is the question. Well, I save up all the pages of the "Home Circle" of "The Lutheran," "The Young Lutheran," "Around the Hearthstone" of "The Lutheran Church Work and Observer," "Tidings," David C. Cook's "Junior Teacher" and "Junior Quarterly," "The Boys' World and Girls' Companion," and wherever I can glean anything suitable for readings. Then some day I write my subjects on about forty envelopes, and read, clip and classify my readings, placing them in the proper envelopes as they are spread out in neat rows before me on a table, then select the scripture verses suitable to the subjects.

The lady who trains these "specials" for me is the busiest woman in our congregation. In my fifteen years of continuous Junior work I have found that the best workers are the busiest people, with very few exceptions. I have also found that children under nine years of age seldom refuse to do whatever they are asked. I find that in older children it is best to ask them to volunteer their services, so that instead of appointing leaders I ask, "Who wants to lead next Sunday?" and I find more volunteers than I can use. When the child has consented to lead, place in its hands, and let it teach the Junior League the very thing, in its own experience, the hardest thing to do. The lesson will sink deeper into its heart and consciousness, than if it listens to the teaching. In order to do this you must know your Juniors.

Many of these children have little or no home training, as the family altar is almost obsolete and good Christian parents hurry through the day expecting the little evening prayer by the bedside to make up for it all. By all means have a Junior League. Do not lose one opportunity to help the child to grow into the perfection of Christian life. The church has indorsed it, and it cannot fail to be a help to her eventually as the child will develop a love for the church which will count in its future success.

Do not forget that your Junior must have some amusement to attach it more strongly to its organization. An annual picnic which the parents are invited to attend, at which the pastor can be present, will be a bright spot in the social life of the Junior, and let them earn their outing, they will enjoy it more.

It is beautiful to observe "Mother's Day" with an appropriate program, and present the mothers who are present with carnations. Then it is nice to have the parents come at Easter, or Good Friday. If you can, have a donation day for some Home or the poor of your town. It will teach your children practical giving, and they will all respond more gladly. Two other red letter days are when the Juniors attend church in a body. This usually takes place in October and on Palm Sunday. The pastor preaches to the children, so simply and so attractively, that even the youngest may understand and enjoy it. Many parents come who never get to church any other time. The church attendance is a good discipline in church etiquette. After a few talks on the subject you can count on them to behave with becoming decorum, and I have often thought it a lesson to older people, to see the heads of the children all bowed during prayer, whilst many of the audience were careless in their attitude.

To successfully conduct and keep up an interesting Junior League the one quality in a leader which counts most, is love for the work and love for children. It will naturally follow that tact, perseverance and patience will grow out of this one great asset. Many leaders lack that great trait of character we call optimism, and when some difficulty looms up they promptly retire, and let some one else take up their work. Teachers who only try to amuse the children or use various devices simply to put in the time, are making a fatal mistake, for the best judge of a hollow pretense is the child itself, and there is a consciousness, especially acute in children, of the everlasting fitness of things—and when they go to a religious meeting they expect to hear religion taught, and not be amused with games, even though it be "Bible Authors." Finally the Junior League is a great training school for the Senior League.

This subject was then freely discussed by Junior Workers.

The paper prepared by Mrs. Merkham was referred to the National Committee on

Junior Work, with the request that they use it as a basis for planning Junior League programs.

The report of the Resolution Committee was presented by the chairman, Rev. W. L. Stough. Among the resolutions adopted were the following:

1st. That we heartily commend the President in his endeavor to further the work of the League, and learn with pleasure of the spirit of optimism and of the determination to press forward in advancing the League work.

2nd. That the officers of the District League be urged to make renewed efforts to secure more complete statistics, and we would urge the local Leagues to cooperate with the District officers in securing such statistics.

3rd. That we urge upon each local and District League the importance of meeting their financial obligations to the State League promptly, and in full, and would also urge all Leagues to adopt the per capita plan, so that the State League in turn may be in position to meet its obligations to the National League.

4th. We commend the activity of the Extension Committee during the past year and heartily endorse the recommendation of said committee, which is as follows: "We would recommend that during the coming year the President of each District send a quarterly report of conditions in his District to the chairman of this committee, especially should they report, if there is any opportunity of new Leagues being formed in places near their District."

5th. Resolved—That we pledge our support to the Executive Committee in their efforts to wipe out the balance due to the Luther League of America for 1914-1915.

6th. We would heartily endorse any arrangement of suitable topics, literature, or special programs for the Quadri-Centennial that may be adopted at the National Convention, to be used by the State, District or local meetings.

The State Statistician was instructed to look to the District Statistician for the reports of locals instead of the local League Statisticians and all local Leagues belonging to a District League were directed to send their reports through the District statistician.

Each District was requested to consider the matter of having all locals connected with it close their calender year and send in their reports to the statistician at the first of the fiscal year.

The report of the Committee on Credentials showed 129 delegates and 73 visitors registered.

The "Pennsylvania Bulletin" was continued and the matter of publication was referred to the Executive Committee.

Sixth Session

The sixth session or "Grand Rally" was held in the Administration Building. After the evening vespers services the President introduced the speaker, Rev. Luther M. Kuhns, of Omaha, Neb., who delivered a most powerful and inspiring address on the subject, "The Challenge of this Convention," who said in part:

I speak to enlist you as strong Christians in a more hearty and determined effort toward the fulfillment of the Convention's ideals in deed and in life. We are like a standing army with weapons of aggressive warfare. We have a potential force which is placed unreservedly at Christ's feet, can be used of Him. It, however, must be surrendered, consecrated, dedicated utterly and unreservedly.

Great good has come from the Luther League and rightly worked, it may be even more useful. It contributes a cheery optimism and sometimes exhibits a cock-sureness about men and things which is simply delightful.

The quality of Luther League work, its staying power, its allegiance to the Church, has proved it to be more than a fad. Its flexibility and adaptability are constantly growing in appreciation. The League works in the country or city church. It can have three committees or thirty. It is the idea, not the mere words, that is of value. The pastor can do anything with it, all a reasonable pastor or church want to have done. It is not a perpetual motor. It will not run itself. It is a method, not a machine. The quality of its work depends upon the quality of its membership. Its success depends upon the leadership of the pastor, the sympathy of the church, and the co-operation of the home. It has been used of God to train and equip a qualified laity for the Church.

The importance of the need of securing more fully the co-operation of the better educated young people in our congregation; the need of avoiding the disproportion between machinery and results, though supplying the church with enterprise; the need of avoiding the danger that the League in a church should become a coterie, with just a slight flavor of self-righteousness and greater spirituality about it is evident. How may we utilize these splendid forces which are latent in the young people? We want the young people to help in great aggressive movements. They have unmeasured possibilities of good; preparedness to brave difficulties, to master antagonisms and prosecute the work for Christ without discouragement and without dismay.

Very much of the moral progress of the world has been due to young men working singly or in groups. Why? Not simply because they were more in earnest or had more enthusiasm than their elders, but chiefly because they had time on their side, time to plan and time to execute their plans. They could count upon a whole generation of working years in advance. Here is the significance of the Luther League movement. It has time in which to plan and work.

At the close of this address the Luther League "Rally Hymn" was sung, and a farewell greeting was then extended by Dr. Henry W. Elson, president of Thiel College.

A beautiful and touching letter of greeting from Miss Virginia Boyer, a Luther Leaguer of Zelienople, Pa., now a missionary in India, was read by Mr. Harry Hodges. The letter follows:

One year ago I was with you, as you met in Convention at Johnstown, this year my message comes to you from far off India.

Many things from the Convention last year remain with me, from the friendly associations to lofty inspirations.

India is wonderfully fascinating. The people, their customs, their homes, the vegetation and climate, all serve from time to time to fill us with astonishment.

The language which is just beginning to be a little bit understandable, was utterly bewildering at first.

The bullock bandies in the streets and no side walks; the tiny shops where the merchant sits cross legged on the floor by his wares; the Indian crow who is perfectly happy in taking ones cups from the shelf, and freshly baked bread from the table; the cows and goats walking freely in and out of the houses; the banyan tree with its many roots, the palms and curious fruit trees; then the little girl wives and the lepers who beg by the way side; all these tell us plainly we are not in Philadelphia, Pittsburgh or Greenville, but in a land and among a people whose customs, many of them, are similar to the time when our Lord Jesus walked upon earth.

But the saddest thing we meet is not the little girl wife or the leper, but the diseased soul which seeks purification in the water of the Godavari, and laughs to scorn the story of purification through the blood of Jesus Christ.

They are not anxious for a new religion, but when once they receive it, how happy they are, and we are, and above all, how happy is the Father in heaven.

It will interest you to know we have a large Luther League of young men and boys which meets at the church Sunday afternoons, and also a large girl's League which meets at five o'clock Wednesday afternoons in the prayer hall at the Girls' Central School. Both are earnest and enthusiastic leagues.

Now to you Leaguers of Pennsylvania, may you grow and prosper and still continue to have splendid, telling, results in your undertakings.

May your prayers reach far out into this part of the Master's vineyard, and fervently ask for blessings on the Christian worker at his post, and on the Hindu and Mohammedan as he searches for the truth, that he may find the truth as it is in Christ Jesus.

An open conference of District League Officers, Executive and Extension Committees, and others interested in District League Work, was held Sunday afternoon at the college.

A representative from each district gave a brief report of the work being done in their district and this was followed by a general discussion.

The twenty-third annual convention of the Luther League of Pennsylvania closed with the expression of success voiced alike by delegates and visitors.

The Luther League of Ohio

Report of Twenty-first Annual Convention

THE twenty-first annual convention of the Luther League of Ohio convened in St. Paul's Lutheran Church, Alliance, Ohio, June 28 and 29.

Wednesday morning proved a busy one with the arrival of delegates and visiting members. The first session was opened with the morning service, conducted by Rev. W. W. Kennerly, pastor of St. Paul's Church.

The convention sermon was given by Rev. A. J. Holl, of Columbus. He took for his text a part of the ninth verse of the third chapter of St. John: "How Can These Things Be?" Rev. Holl sounded the keynote of the convention in a masterful sermon, the basis of which was the convention theme—"Efficiency." He said in part, that from every walk in life comes the call for efficient men, and emphasized the fact, that the Luther League being an organization "Of the Church! By the Church! For the Church!" its members have a part in increasing the efficiency of the League and Church by playing the part of disciples. He further stated that owing to the many false teachings of the present day, especially those presented by some schools and colleges, there is a great tendency among our young people to ask: "How can these things be?" The lack of devotion, and the presence of emotion in the League and the Church together with doubtful teachings bring out these questions: "Why do I believe Christ was born of the Virgin Mary?" "How can all these things be concerning the miracles of Christ?"

We are impressed by the various things about us, the seasons, the sun, the moon and the stars, in fact by everything in the world operating and working in such perfect unison. But the most impressive and the greatest work of God is man, and man cannot understand. If God created all these things for man, if it was even necessary to come down among men, to effect a closer union with man, we surely can rely upon the truths of God as they are given to us.

Rev. Holl spoke briefly of prayer. Why do we pray when God is all-knowing? When the miner takes his pick and shovel and goes into the mine on the hillside to bring forth rich treasures, is he not working with God to bring out of that mine what God has stored there for him? We should pray more, for when we do, we are trying to bring out what power God has in store for us in the way of wisdom and strength for His Kingdom.

Baptism also is essential. To become efficient children of God we must be baptized and knowing we are children of God, we must go to Him for power through prayer and the Holy Supper. The shaking of the

hand when we meet a friend is the visible sign of an invisible friendship. The bread and wine in the Lord's Supper are the visible signs of an invisible faith.

Throughout the sermon Rev. Holl strove to show that the devotional service, prayer and the ordinances of God are the fundamental principles in the work of the Lord, and the keynote of efficiency in the work of the church and the world. In closing he said: "God grant that you may become

MR. O. C. ROHDE,
President of the Luther League of Ohio.

more efficient men and women in every walk of life."

The afternoon session opened with Rev. A. M. Sappenfield in charge of the devotional services.

Mr. Fred Shaffer, president of St. Paul's League gave a short address of welcome to the delegates and visitors. The response was made by Mr. O. C. Rohde, of Toledo, president of the Luther League of Ohio. Mr. Rohde presented a number of interesting points to be brought up during the sessions of convention, and explained the plan of the convention, which was different from that of other years. The general idea was to take things up along the lines of a school of methods, and to this end the program was divided up so as to give one session each to three phases of Luther League work. The first afternoon was to be devoted to Junior work, the second morning to Senior work, and the afternoon to State and District methods. Everything was to be informal, and the sessions were to be open for free discussion and questions at any time. Theoretical papers had no place in the program which was to be intensely practical.

In closing Mr. Rohde emphasized the necessity for more co-operation between Local District and State and National organizations, for a reasonable conservatism in Luther League work, and urged each leaguer to serve his League more and more faithfully so as to gain a higher degree of efficiency.

Rev. E. A. Trabert, of Lima, who was in charge of the School of Methods in Junior League Work, in opening the subject said: "The Junior League does not take the place of the Sunday school or of the Missionary Society, but trains the child from eight to fourteen years of age in the work of the church. A child's mind between these ages is most receptive and impressionable, and seldom forgets the lessons taught. The Sunday School teaches; the Junior League trains; it puts into practical operation what is taught in the home, the Sunday School and Missionary Society without interfering with these branches of the church.

It is absolutely useless to start a child with the first chapter of Genesis, and take it through Revelations, because there are only certain parts of the Bible that the child mind can comprehend. What a child learns in the Junior League sticks with it through life, they cannot forget it. Bible verses should be memorized, location of the chapters of the Bible learned and the principle points in history impressed on the mind of the child. The more you explain to a child the less he will understand. The point is to impress, the explanation can come later.

The Junior League aims to impress on the child the habit of church going. Children without the habit are brought together with children who have had the habit from babyhood, and consequently acquire it. If the child is not moved or reached between the ages of eight and fourteen the chances are very much against its being reached until after twenty-five.

A general discussion of Junior methods followed the demonstration, and brought out a number of interesting points and suggestions.

At a short business session the following reports were read, and new Leagues enrolled. Among them were Carrolton, Marion, New Philadelphia, Strasburgh and Sebring.

Rev. V. G. Tressler, D.D., of Hamma

Divinity School, delivered the evening address on "Efficient Study for the Coming Anniversary of the Reformation." He said in part: "The Lutheran Church stands forth as one of the leading churches of the world today, because of its faith and the wonderful field it has to work in; and it is this faith and field which we still have to work in which we are going to study about during the coming anniversary. Nineteen hundred and seventeen will mark the fourth century since Luther lived and gave his work to the Church. What will Luther Leaguers of Ohio do with the Reformation? Shall we young Lutherans study for the anniversary of the Reformation? Yes, if we are to comprehend what the work of the men of Reformation days means to the Church today.

How are we going to study for the coming anniversary? First—We must study to find the facts. Second—We must study to find the key to these facts. Third—We must make good use of these facts, and make them a power for good in our work.

We must search the Scriptures to prove the things we read; we should know about the work of Luther and his co-workers and followers to the present time; we must study the opinions of the different men who have had a part in the work of the Lutheran Church; we must apply these facts to our work of the present day. Because these things happened long ago is no reason that we should ignore them, but we should study them again in the light of today, and let them lead us to a proper observance of the 400th anniversary of one of the most important facts in history.

At the Thursday morning session, Rev. Paul W. Koller, of Mansfield, had charge of the morning topic: "Efficient Methods in Senior League Work." Rev. Koller outlined the subject as follows: The Luther League had three ideas when it was established. The first was to extend the Kingdom of Christ, the second to save Lutheran young people for the Church, and the third to create in every church an efficient band of young people for service in the church to which they belong. The methods used by the Luther League of America are: 1.—Organization; 2.—Education; 3.—Social work; 4.—Devotional work. Then there are three tools with which to carry out these methods. They are: First—Meetings; second—Members, and third—Topics. Rev. C. A. Portz gave a brief discussion of the first tool, Mr. Earl Courter a brief discussion on the second tool, and Rev. Simon, of Akron, a discussion of Topics. Good discussions followed each item presented, and many worth while facts were brought out.

GROUP OF DELEGATES AT THE TWENTY-FIRST ANNUAL CONVENTION OF THE OHIO STATE LUTHER LEAGUE.

At the business session the proposed revised constitution was adopted. It presented no radical changes, but paved the way for a more efficient handling of business.

The afternoon session was opened with short devotional service by Rev. E. R. Richards, of Toledo. Mr. O. C. Rohde, State president then took charge of the meeting which was a combination of dis-

cussion and business on "Efficient Methods in State and District League Work." Included in this afternoon session were reports of the various district presidents.

The following officers were elected:

President, O. C. Rohde, Toledo, Ohio.

Vice-President, Fred Shaffer, Alliance, Ohio.

Corresponding Secretary, Miss Marion R. Caines, Toledo, Ohio.

Treasurer, Charles Matthes, Mansfield, Ohio.

Recording Secretary, Miss Ethel Lutz, Canton, Ohio.

State Secretary, Murray S. Moist, Delaware, Ohio.

Member of Executive Committee, Rev. E. W. Simon, D.D., Akron, Ohio.

At the last evening session Rev. T. B. Roth, of Greenville, Pa., spoke on the subject: "The Efficient Young Lutheran." He said in part: "The strength needed in young manhood and young womanhood is that grounded in God's Faith. Live a life that will endure forever, and that life is in the Son of God. Simplicity is a good thing in life. It was one of the chief characteristics in the life of St. John. His principal asset was love for his fellowman, not at the expense of purity, but as the fruit of purity. Strength of the right sort is needed to meet the evils and turn them away. The kind of strength that is needed is that of the strong young man. Old men for council, young men for action. Youth is needed.

"The worth of an educational institution cannot be measured by the looks of its buildings, nor the number of students, nor the size and condition of its library; it is the man behind the institution that makes its worth.

"The strength that we need is that which comes from the Holy Scriptures. The strength of the young man lies in the word of God, and that strength lives forever. In the Scriptures we find the admonition to 'love one another,' and upon this is based the greatest influence in the Church's life and success."

In closing Rev. Roth said: "This is not our final resting place, there is a great beyond to which we are journeying. Lead a life that will lead you on to a hope of heaven."

The singing of the Rally hymn closed one of the most successful and largest conventions in the history of the Luther League of Ohio.

Luther League of Wisconsin

Eighteenth Annual Convention at Racine, August 11-14, 1916

BY IDA A. MARQUARDT.

THE eighteenth annual convention of the Luther League of Wisconsin was held August 11-14, 1916, in the English Evangelical Lutheran Church of the Holy Communion, Racine, Rev. John Fedders, pastor.

There were nine Leagues represented with sixteen delegates and nineteen visitors. In addition to these, there was a special delegation from Milwaukee present at the Sunday meetings.

The convention theme was a timely one, "Preparedness."

Opening Session, Friday Evening

The vesper service was conducted by Rev. W. K. Frick, D. D., pastor of the Church of the Redeemer, Milwaukee.

Mr. Robert Robertson, president of the local League, extended a hearty welcome to the delegates. A fitting response was given by Mr. George W. Rapps, president of the Luther League of Wisconsin.

The chief speaker of the evening was Rev. Howard E. Synder, University Pastor at Madison, who gave the keynote address of the convention, his subject being "The Enlistment." His text was taken from II Timothy 2-3: "Thou, therefore, endure the hardness of a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier."

Rev. Synder based his address on an analogy between the enlistment of the soldier and the enlistment of the Christian. In each case the enlistment is voluntary. But just as there must be an organized army in which the soldier may enlist, so an organized church is necessary for the enlistment of the Christian. Each must have adequate preparation and the necessary equipment. The Christian receives this preparation in the home, in the Sunday School, in the catechetical class and in the Luther League. Thus prepared, with the Word of God as his equipment and the

cross for his banner, he is ready to go forth into battle for Christ and His Church. Just as the soldier is obedient to the officers of a definite unit, so the Christian can attain the best results only by uniting with some local congregation and co-operating faithfully with its pastor and officers. In one respect, the soldier and the Christian differ. Whereas the soldier is usually promoted after a period of efficient and distinguished service, the Christian very often does not receive his promotion until he is transferred from the Church militant into the Church triumphant.

Credential—Mr. Jerome Johannsen, Miss Norma Brechler and Miss Ida Marquardt.

Auditing — Mr. Fohrer, Miss Lillian Miller and Miss Elva Bridermann.

Resolutions—Rev. C. A. Nauman, Miss Norma Shadall, Mr. O. A. Christiansen, Miss Ida Marquardt, Miss Norma Brechler.

Nominating—Rev. John Fedders, Rev. W. K. Frick, Mr. Rasmussen, Miss Anita Oehlke.

Extension—Mr. Ingar Fagerlund, Miss Norma Brechler, Mr. Fohrer, Miss Meta Hering and Mr. Olson.

Press—Miss Ida Marquardt, Miss Edna

GROUP OF DELEGATES AT EIGHTEENTH CONVENTION OF THE WISCONSIN STATE LUTHER LEAGUE.

Special music was furnished by the choir of the local church, under the able direction of Mr. Julius Krenzke.

After the service a reception was held in the church parlors, at which light refreshments were served.

Second Session, Saturday Morning

After the devotional service, the business session was opened by the president, Mr. George W. Rapps. Mr. Jerome Johannser was appointed temporary secretary and Miss Clara Qualm, treasurer pro tem.

The reports of officers and committees were presented. The treasurer's report showed receipts $61.98, disbursements, $49.12, balance, $12.86.

The following committees were appointed by the president:

Brechler, Miss Norma Shadall, Miss Jennie Hansen and Miss Anita Oehlke.

The following societies were received into membership: The Young Ladies' Missionary Society and The Men's Club of the Church of the Reformation, Milwaukee, and the Luther League of the Church of the Resurrection, Milwaukee.

Following the business session, a very enthusiastic discussion on "How to Increase Interest in Luther League Work" was participated in by all present.

On Saturday afternoon the delegates and visitors attended the Sunday School picnic of the Church of the Holy Communion, at Washington Park.

Third Session, Sunday Morning

The delegates attended the Sunday School session where they gave brief talks on Sun-

day school work and extended greetings from their various churches.

At the church service, the sermon was delivered by Rev. C. A. Naumann, Milwaukee. His subject was: "The Warfare." He used as his text St. Paul's admonition to the Corinthians, I Corinthians 16:13: "Watch ye; stand fast in the faith; quit ye like men; be strong."

Rev. Naumann delivered a strong and impressive address in which he described the warfare between the powers of darkness and the powers of light over the human soul. He urged watchfulness against the temptations and snares of Satan, and faithfulness and loyalty to the church and exhorted the Leaguers to fight manfully the powers of evil, and to be strong in their endeavors to live a truly Christian life.

Vocal music was beautifully rendered by the Badger State Quartet.

Fourth Session, Sunday Afternoon

The session opened with a devotional service.

A thorough and well-prepared paper on "Preparing the Local League" was read by Mr. Jerome Johannsen, Oshkosh.

Mr. George W. Rapps presented an interesting paper on "Preparing the State League," in which he showed the necessity of a State organization and the need of co-operation between the local and State Leagues.

The program was concluded by Mr. Carl Jergens, Esq., Milwaukee, who spoke on the subject, "Preparing Our Young People." Mr. Jergens emphasized the need of preparation in all lines of work, and dwelt especially on the preparation necessary to live a true Christian life.

Fifth Session, Sunday Evening

The grand rally meeting of the convention was held on Sunday evening.

A splendid sermon was delivered by Rev. Jonas H. Dressler, pastor of the Church of the Atonement, Racine. His subject was "The Victory," based on the Old Testament story of Gideon and his army. He impressed upon his hearers the fact that the one essential to the attainment of a Christian victory is obedience to the divine Will.

Sixth Session, Monday Morning

The final session of the convention opened with devotional services. After roll call and the reading of the minutes, the following delegates were elected to the national convention: Miss Meta Hering, Mr. George W. Rapps, Miss Jennie Halvorsen, Miss Martha Hansen, Rev. H. E. Synder, Mr. Jerome Johannsen.

The invitation of the Luther League of the Church of the Redeemer, Milwaukee, for the 1917 convention, was accepted.

The following resolutions were adopted:

Resolved—I. That all pastors and Luther Leaguers be urged to answer official communications promptly.

II. To encourage all local Lutheran Young People's organizations to affiliate with the State League.

III. Wherever advisable, to organize District Leagues and hold District rallies to arouse enthusiasm.

IV. To authorize State officers and others prominent in League work to visit local Leagues to stimulate activity, the necessary expenses to be defrayed by the State League.

V. That the delegates to the national convention be authorized to recommend to the National League the concentration of all possible efforts in the Middle West, especially in Wisconsin, and if necessary send a man to stimulate enthusiasm.

VI. That the executive committee within the next five weeks prepare a complete set of statistics for transmission to each society in the State League.

VII. That in consideration of the coming quadri-centennial celebration, the convention recommend to every Luther Leaguer the reading of the "Life of Luther" or "The Schöenberg-Cotta Family."

VIII. That the local Leagues be urged to hold contests, essays to be written and submitted to judges, the best to be read at the next annual convention. The following serving as suggestive topics:

(a) The Young Luther—His Spiritual Life and His Preparation for His Great Work.

(b) Difference Between the Roman Catholic and the Lutheran Church of Today.

(c) Why a Reformation Was Needed.

(d) Our Duty as Young Lutherans to Our God, Our Church and Our Country.

(e) The Spread of the Reformation Through Europe and America.

IX. That Luther Leaguers make the following year one of reading the Bible, reading three chapters a day and five on Sunday.

The report of the nominating committee was accepted and the following officers elected:

President, Mr. George W. Rapps, Milwaukee.

Corresponding secretary, Miss Anna Hinn, Fennimore.

Recording secretary, Mr. Jerome Johannsen, Oshkosh.

Treasurer, Mr. O. A. Christiansen, Stoughton.

These officers, together with the following, constitute the executive committee: Rev. C. A. Naumann, Milwaukee; Mr. Valdemar Ove, Racine, and Mr. Lester Maitland, Milwaukee.

After the Lord's Prayer and benediction, the convention adjourned and the delegates and visitors returned home, feeling better prepared to meet the difficulties and problems of their local Leagues, and inspired with new zeal for the work of their beloved church.

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BOOK REVIEWS

THE FORMULA OF CONCORD, by George J. Fritschel, Ph.D., D.D. Cloth, 228 pp. Price $1.25. The Lutheran Publication Society, 1424 Arch St., Philadelphia.

This is a contribution to symbolics by the Professor of Church History at Wartburg Seminary of the German Iowa Synod at Dubuque, Iowa. The dedication is to *"The Future Lutheran Church of America united on the unalterable basis of historical Lutheranism."* There are two parts, the first is of an historical character dealing in six chapters with "A history of Lutheran Germany after Luther's death," "The doctrinal development of Lutheranism," "The different parties and controversies, and efforts at Union"; and the second part deals with the "Formula" itself.

The publication of this book by The Lutheran Publication Society is notable. In 1909 the General Synod in reaffirming its symbolic adherence to the Augsburg Confession declared also that it holds the Book of Concord "in high esteem . . . and recommends they be diligently studied by our ministers and laymen." This action seems to furnish a reason, if reason be needed, why The Lutheran Publication Society issues this book, in which Dr. Fritschel has rendered helpful and valuable service to the Church in giving it this excellent and scholarly volume. Nowhere else can most of our ministers and the great body of our laymen find anything dealing with the historic Book of Concord so complete and satisfactory as this well printed compact volume.

SOME COUNTERFEIT RELIGIOUS. Prof. Rev. F. C. Songaker, Ph. D. Lutheran Board of Publication, Columbia, S. C. 38 pp. paper.

This is an investigation of the falsehoods and perversions taught by the Sects and Isms. It is a popular treatise and easily read.

OTHER PEOPLE'S CHILDREN, compiled by Margaret R. Seebach, illustrated by Jessie Gillespie. 227 pp., price, $1.00.

Fifty-seven live stories for living children. This is a new and greatly improved edition. It is a first rate book for mission bands. It is the sort of book many hard pressed workers are looking for.

THE KNIGHT IN GREY, by Marie E. Richard. The Lutheran Publication Society, Philadelphia. Price, $1.25.

This is a historical novel. The book is profusely illustrated. It is dedicated to the Young People of the Church of the Reformation. The motive in writing the book has been primarily to interest our young people in our church's history. The talented authoress says: "What liberties I have taken with historical personages, in order to develop this romance, I challenge my readers to discover. Should they seek and find the flaw, the knowledge of Reformation history gained will vindicate the purpose of the book." It is a readable story and at this Quadri-Centennial time deserves a wide reading by our church.

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"Beloved, if you have the gift of tongues, which is from above, praise God for it as an additional evidence of the enduement of the Spirit. But, as redeemed men, remember 'It is better to speak five words with our understanding than ten thousand in a tongue.' "

—

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.—I. Peter, iii. 15.

—

The country ever has a lagging spring,
Waiting for May to call its violets forth
And June its roses. —Bryant.

—

"Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man,
The world is better that I lived today."

—

Character is power. When Lamartine introduced De la Eure to the riotous populace he said: "Look, citizens! It is sixty years of a pure life that is about to address you."

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.

E. F. EILERT, PUBLISHER,
New York,

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AS SPECIAL ASSOCIATES,

And the co-operation of the Literature Committee of the Luther League of America.

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Editorial

BETTER COMMITTEE WORK.

No business organization would ever expect to succeed unless much care was used to select the proper persons to manage it. The Luther League has no fair right to expect success unless sound business principles are used in its management. We need first, then, on our various committees persons who are living a practical, every day Christian life.

It seems to me to accomplish effective Luther League committee work three things are absolutely necessary: First, we must have the right kind of persons on our committees; second, we must have the right kind of material used in our committee work; third, we must use the right kind of methods. This means that we must exercise the power of selection. Many League meetings are altogether too formal, due, probably, to the fact that few if any of the members besides the leader have given the Topic any thought. If every member is supplied with a copy of the Luther League Topics and the Topic for the next meeting is always announced, and some sources of further information indicated, the members may be encouraged to such investigations and be prepared to take an intelligent part in a general discussion, which ought to follow the more formal presentation by the leader and appointed speakers. Such a free discussion affords the opportunity for asking pertinent questions as well as the presentation of salient points not developed by the speakers. The leader should be prepared to maintain the interest by proposing a number of questions and even direct them to individuals for replies.

INCREASE THE MEMBERSHIP

Two things are necessary to increase the membership of our League, viz., fervent prayer and individual work. A word concerning individual work: organization is one of the tendencies of our times, but organization should not be so elaborate as to destroy individual responsibility and personal effort. There must be individual work. Each member of the organization should feel as if its growth and prosperity depended entirely on his efforts. The importance of individual work cannot be overestimated.

There is an impression abroad that the League has relegated the minister to a back seat. It is unfortunate such ideas should exist, for they are obstacles to our work, particularly in the country. The counsel and advice of every pastor is needed.

INCREASED ACTIVITY

The League is not a recruiting station. It is not the young people's Church. It is not a miniature theological seminary. It is the youth in the Church training for work in the Church. Under the direction of the constituted authorities of the Church, moving along lines approved by the Church, in order to obtain a wider conception of the religious outlook and to survey the plans to accomplish the great ends for which the Church was established, by using the activities and opportunities afforded for serv-

ice in the Church. This takes into consideration a twofold conception. First, the educational significance and potentiality of every form of life and service in the Church. It calls for knowledge and sympathy with the principles of the Church. Second, the educational validity and reality of the constructional work of the Church, particularly for a special ministry of service competently trained and able to bring the highest efficiency and unit of experience to the Church.

Increased activity in practical Church work, increased knowledge of Lutheran doctrines, increased knowledge of Church history, increased knowledge of missions—foreign, home and inner—and other Church activities, increased loyalty to the Church are the accepted and acknowledged results of the Luther League movement on the young people. Add to these the indirect similar results in the Church at large and you have the tremendous, active, vital influence of the Luther League which has been increasing yearly in the Lutheran Church.

Such products cannot come but from an organization firmly and clearly planned and founded with an object for local, district or State League clearly defined and well adhered to. That the founders of the League, knowing well the difficulties and trials surrounding such a movement, planned wisely and well is fully attested by these results. With a record such as this and with the Lutheran Church in America looking forward to a greater development, it is well for us to keep in mind the intent and purpose of our work. Greater opportunities mean greater responsibilities and we should prepare to meet them.

A MESSAGE TO OUR LEAGUES

This issue of the REVIEW is a double number. The purpose in this is to change the time for the appearance of the REVIEW. Instead of the REVIEW being published at the end of the month as formerly, it will hereafter appear the first of each month.

There will be a fixed date for publication. Each month hereafter the REVIEW should reach the farthest subscriber by the middle of the first week in each month.

For this reason in this number of the REVIEW there will be found two sets of topics and Junior Topics. The topics are for both November and December. In the December REVIEW the Topics for January will be published. This will enable the leaders of the Devotional Meetings to have ample time for the use of the discussions in the REVIEW in their preparations.

Contributors and reporters are kindly requested to specially note this change in the time of publication.

In reporting conventions, whether State or District, and also local rallies, those who send in the reports should have them on the editor's desk not later than the first week prior to the month in which they desire their reports to appear in the REVIEW.

As the Official Organ of the Luther League of America the REVIEW intends to publish items of interest regarding the doings of all local, district and State Leagues, giving brief reports of their work, which will aid in stimulating greater activity among our members. In fact, the REVIEW as the official organ of the League wishes to keep in touch with every society in connection with the Luther League of America. The REVIEW, therefore, would be pleased to have you designate some member of your society to send each month the news concerning your organization and church that will be of general interest.

If your society has some one who will send this information to us typewritten, especially where names of officers, names of congregations, and names of pastors are given, this will be highly appreciated by both the editor and the publisher. If no report of your League ever has been published in the REVIEW, you can have cheerfully your share of publicity by sending condensed news items that will give information regarding facts that will interest Luther Leaguers all over the country and the church at large.

To secure publication the news should not be purely local like the holding of a social or a festival, but must be news that will interest members of other societies beside the one in which the news item originates—news that will help them all.

The REVIEW is limited to thirty-two pages and it is therefore impossible to publish anything but condensed reports of conventions. In case a more extended report of a State convention is desired it may be secured by making arrangements for the publication of Convention Numbers. This should be provided for by correspondence in ample time in advance.

All articles, items of news, and all matters pertaining to the literary features of the Luther League should be sent to the Editor, 440 Paxton Block, Omaha, Neb.; also all questions regarding the reading course should be sent to him.

All matters of business, subscriptions, monies, and orders for books of the Reading Courses, Badges, Ribbon, Hymnals, and Luther League Supplies should be sent to the LUTHER LEAGUE REVIEW, 318-326 West Thirty-ninth street, New York City, and when individual checks are used the amount of exchange should be added.

All correspondence relative to organization, local, district or State Leagues, request for information relative to organizing, lists of officers, statistics, queries in regard to extension of League work and similar information should be addressed to the General Secretary, Mr. Harry Hodges, Post Office Box 2027, Philadelphia, Pa.

By observing these directions, correspondents will insure for themselves not only more prompt attention to their communications, but they also will facilitate the work of the officers of the Luther League of America.

To make the LUTHER LEAGUE REVIEW, not only in name, but in reality the official organ of the Luther League of America your hearty co-operation and loyal support is kindly requested and sincerely invited.

LUTHER M. KUHNS.

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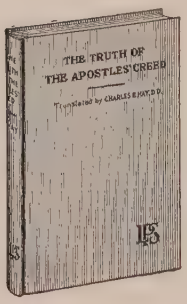

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NEW YORK CITY

—Hon. E. F. Eilert has been designated as a Presidential elector for the State of New York by the Republican party which convened recently at Saratoga.

JERSEY CITY

—The Church of the Atonement, Rev. E. E. Neudewitz, pastor, was organized September 17 with seventy-four charter members. This work was started on Easter Sunday of this year. The congregation is located in the Greenville section of the city, and is endeavoring to secure a portable chapel as its first house of worship.

—The forty-second anniversary of the organization of St. Trinitatis Church, Rev. F. Brezinski, pastor, will be celebrated October 29.

BALTIMORE

—Rev. E. K. Bell, D.D., has been elected president of the Board of Foreign Missions (g. s.), succeeding Rev. Luther Kuhlman, D.D., who has accepted the position of field secretary for the board.

—Rev. P. S. Barringer, formerly of Philadelphia, was installed pastor of the Church of the Redeemer, Kingston, on September 3.

ST. PAUL

—The Rev. D. E. Bosserman, of Elida, Ohio, has received and accepted a call to become pastor of Trinity Church, this city, as successor to the Rev. James F. Beates.

GENERAL

—The Committee on Public Meetings and Program of the Joint Lutheran Quadricentennial Jubilee Committee herewith urgently requests that in each community, where there are at least two congregations of Lutherans, either of the same or of different general bodies, a meeting be called and an organization effected that will plan an adequate celebration of the jubilee, covering a part of, or the entire year, according to plans suggested by the joint committee or modified to suit local conditions. It is imperative that organizations begin preparations at once. For suggestions write headquarters, 925 Chestnut street, Philadelphia.

—A general invitation has been extended to Lutheran Church workers to attend the National Free Conference on Inner Missions to be held at Gustavus Adolphus Church, East Twenty-second street, New York, October 26 to 28, 1916, beginning at ten o'clock on the 26th. "The purpose of this conference is to afford an opportunity for a presentation and discussion of the principles of Inner Missions and its operation in America. To this end prominent leaders in this field of the church's mission are preparing papers on the history, basis, methods and goal of Inner Missions. Syllabi of these papers will be furnished to every one who signifies his or her intention to be present. Adequate hotel accommodations and special rates will be secured by a committee of New York laymen. You are asked to notify the chairman of the committee of arrangements of your intention to be present. The conference is open to any Lutheran Inner Mission worker without regard to synodical affiliations. No action will be taken which will in any way be binding upon those who attend. We shall be glad to have your acceptance." The call for the conference is signed by thirty-one Inner Mission workers throughout the country.

—Here are some of the Quadricentennial Jubilee funds that are being promoted in the church: Ministerium of New York, Wagner College and Philadelphia Theological Seminary, $100,000; Pittsburgh Synod, $150,000; Ministerium of Pennsylvania (Muhlenberg College and Philadelphia Theological Seminary) $500,000; Canada Synod and English Central Canada Synod, College and Theological Seminary in Waterloo, Ont., $100,000; District Synod of Ohio, $50,000; Manitoba Synod, College in Saskatoon, Sask., Canada, $10,000; Synodical Conference, Church Extension, $500,000.

—The following resolution, unanimously passed at the last meeting of the Synod of Central Canada, is of interest: "That the Evangelical Lutheran Synod of Central Canada definitely endorse and encourage and hereby does definitely endorse and encourage any and all movements within the church that seek in a legitimate Lutheran and Scriptural manner to promote unity within the Lutheran Church; and that the president of this Synod in consultation with the president of the General Council, take steps toward devising ways and means for the consummation of a federation of our Lutheran bodies in Canada as a monument to the quadricentennial celebration of the Reformation in 1917."

—On October 3, Gettysburg Academy entered its new $50,000 building just completed. The building is modern in every particular, and is said not to be excelled in comfort and adaptedness to its use by any preparatory school building. The chief contributors toward the fund for its erection were the P. H. Glatfelter family, of Spring Grove, Pa., whose donation amounted to $6,000.

—The Rev. M. L. Stirewalt, of Frankfort, Ind., has received a unanimous call to become the successor of the Rev. Charles P. MacLaughlin, D.D., as pastor of St. James' Church, Concord, N. C.

—Rev. M. J. Bieber, M.A., a member of the executive committee of the Luther League of America, received the honorary degree of D.D. at the recent commencement of Muehlenberg College.

—Wartburg Seminary, at Dubuque, Iowa, dedicated its fine, modern, substantial buildings September 13 and 14. The buildings cost about $200,000 and every cent of it is paid.

—Mr. George H. Knollenberg, Richmond, Ind., treasurer of the General Synod, recently celebrated the fiftieth anniversary of his engagement in business in Richmond where he conducts one of the most successful and extensive dry goods stores in the eastern part of the State.

—Mr. A. D. Chiquoine, of Philadelphia, former business manager of the Lutheran Observer, has entered the service of the Laymen's Missionary Movement (g. s.) as the third field secretary.

—Rev. Luther Kuhlman, D.D., has been elected field secretary of the Board of Foreign Missions (g. s.).

NEW YORK.

NEW YORK DISTRICT

—On Thursday evening, September 28, the New York District League held, at Epiphany Church, a delegates' meeting of special interest. The meeting had been called for the purpose of determining what needed to be done to awaken renewed interest in the district organization and

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Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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to promote its efficiency. The president, Mr. George C. Zecker, presided, and stated the special object of the meeting. Rev. A. S. Hardy, pastor of the Church of Our Savior, told what had been done to strengthen a district League with which he formerly was connected, and pledged his support in any movement for similar purpose that the New York League might decide to undertake. Rev. Luther M. Kuhns, literature secretary of the Luther League of America, spoke briefly, referring to the facts that New York was the birthplace of the League and that the idea had proven to be so strong that it had gone around the world, entering India, China, Japan and other countries. Rev. Kuhns also read a letter from Dr. Knubel expressing his confidence in the League's ability to serve the Kingdom of God still further and better. Mr. William Eck, of Albany, was present and expressed his warm interest in New York District League affairs. He referred to the great opportunity afforded the League in the 1917 celebration, and incited it to vigorous effort to achieve worthy results in this celebration. Mr. Eck then read the following resolution which was adopted at a recent meeting of the New York Ministerium: "Your committee on the question presented at the wish of the New York State Luther League recommends to this honorable body to adopt the following in answer: Resolved, that it is the sense of this body, that its attitude toward the Luther League of America is not and cannot be that of opposition, but rather of friendly cooperation, as long as the Luther League is conducted according to the aims and ideals as set forth in the official Hand Book of the Luther League of America.

"Respectfully your committee,
"(Rev.) YOST BRAND,
"(Rev.) H. C. WASMUND,
"(Rev.) F. W. BEHNKE,
"WILLIAM JENTE,
"HENRY BOHLING."

After a very interesting discussion there was adopted a resolution declaring the League's confidence in its officers and the determination to renew its efforts to advance and strengthen the life and work of the Luther League of New York.

The executive committee was then called to a special session October 5 to outline the season's work.

ALBANY AND SUSQUEHANNA DISTRICT

—Mr. W. G. Keeler, president of the Luther League at Middleburg, has entered the theological seminary to prepare for the Christian ministry.

PENNSYLVANIA

READING DISTRICT

—September 21 the young people of the Church of the Holy Spirit, Reading, Rev. C. P. Harry, pastor, met for the purpose of organizing a Luther League. Mr. A. Raymond Bard was present and addressed the people, placing special emphasis upon the educational and devotional features of League work. The new League starts with every promise of abundant success.

UPPER LEHIGH VALLEY DISTRICT

—The fall convention of the Upper Lehigh Valley Luther League will be held in Christ Church, Hazleton, on November 9, 1916. The theme will be the same as the one used at the Pennsylvania State Convention, namely, "The Luther League Accomplishing Its Objective."

MARYLAND

—The Luther League of Baltimore has arranged for a series of lectures on the Reformation and related subjects to be held on the first Thursday evening of each month, beginning with October, as a part of its contribution to the quadricentennial celebration.

OHIO

—St. John's Church, Leetonia, Rev. J. H. Graf, pastor, held a most inspiring mission service on August 27 under the direction of the Luther League. Miss Iona Bonner, of Alliance, who expects shortly to be commissioned as a missionary to the General Council mission field in India, delivered a very helpful address. Miss Bonner, while having chosen the foreign field, emphasized the fact that the home mission work and the inner mission work are also both sadly in need of more laborers and a more liberal and general support.

—The young people of Zion's Evangelical Lutheran Church, Valley City, have recently organized a Luther League. Miss Caroline E. Weidner is secretary.

—On August 31 the Luther League of St. Paul's Church, Pleasant Unity, acting as host for the congregation, gave a farewell reception to the retiring pastor and his family, the Rev. F. P. Bossart. The attendance was very large and the program was carefully arranged to combine the various activities of the congregation. Mr. W. S. Hays, superintendent, spoke for the Sunday school; Prof. John C. Haberlen, secretary, spoke for the congregation; Mr. Clay Hile spoke for the Luther League, and in closing presented to Rev. and Mrs. Bossart and their children an elegant cut glass service of fourteen pieces as a token of appreciation of the nine years of service with them in the church. In accepting the gift, Rev. Bossart assured the congregation of his continued interest in St. Paul's Church and wished them all God's favor and blessing. He is now in charge of Salem Evangelical Lutheran Church, Cleveland, Ohio.

INDIANA

To Indiana Leaguers:

At the Toledo Convention of the Luther League of America it was decided to raise a jubilee offering for 1917, and each League is asked to participate in this fund, which will be used for extension work and the payment of a small deficit in the treasury, on the basis of 25 cents for each Leaguer enrolled as a member. This is not dues to the National League, but a jubilee offering and I earnestly request each League to send this sum for their League to Miss Gertrude Jennings, 1329 Leonard street, Indianapolis, Ind., having appointed her as special treasurer for this fund. Please send promptly.

Leagues are also requested to send in their State dues promptly to Mr. W. F. Renz, 3416 Webster street, Fort Wayne, Ind., so Indiana can pay the small amount it still owes the National League. OLIVER C. C. FETTA,
President State Luther League of Indiana.

RICHMOND DISTRICT

—Another Christian Endeavor Society has changed into a Luther League, being the C. E. at Lyons Station. The new League will join the Richmond District League at its next convention at East Germantown, October 8.

CENTRAL DISTRICT

—St. Mark's League, Indianapolis, took entire charge of the morning services for the last three Sundays in August during the vacation of the pastor, Rev. L. W. Sifferd. The first Sunday they arranged a Reformation program and on the last two Sundays the Rev. W. J. Seiberling, Mulberry, and Rev. R. H. Gerberding, Anderson, preached.

—The fall convention of the Central District was held at Whitestown, October 1, in St. Mark's Church, Rev. C. L. Warstler, pastor.

SOUTH BEND DISTRICT

—The South Bend District League convention will be held in November in Grace Church, Gary, Rev. D. P. Barr, pastor.

FORT WAYNE DISTRICT

—The Fort Wayne District Luther League convention will be held in November in Trinity Church, Huntington, Rev. P. D. Weadon, pastor.

KANSAS

—Rev. Horace F. Martin, former president of the Luther League of Kansas, has accepted a fellowship in education at the State University of Iowa.

—The Luther League of the State of Kansas was represented at the convention of the Swedish State Luther League held at Lindsborg, August 16 to 20. Quite a number of members of Kansas Leagues were in attendance at the first session. Fraternal greetings were extended in behalf of the State League by Rev. H. F. Martin, the fraternal delegate, and Fred G. Nicholas, State League president.

—The executive committee of the Emporia Luther League has decided to organize a Junior Luther League. Miss Dorothea Bang and Miss Doris Ellenberger were appointed by the president to take charge of the work.

NEBRASKA

—The young people of Trinity Church, Wolbach, Rev. R. A. White, pastor, have organized a Luther League. The REVIEW and TOPICS have been introduced and the League is taking advantage of all available knowledge of precedent and experience to promote success.

TEXAS

—At a meeting on September 12 of the Luther League of Trinity Church, Victoria, Rev. E. A. Sievert, pastor, it was decided that the League create a foreign missionary fund and put into the fund one-fifth of the amount in the treasury at the present time and one-fifth of all receipts in the future, and remit to the General Council as often as there is as much as $5 in the fund. It was also voted that the League become a member of the Church Extension Society of the General Council.

OREGON-WASHINGTON

—The sixteenth annual convention of the Columbia District Luther League was held in St. Paul's Church, Vancouver, Wash., August 25 to 27. The speakers were C. R. Studer, president; Caroline Albers, Rev. H. E. Sandstedt, Marie Andresen, Edward Jaeger, G. J. Wiegelt, H. A. Mielsen, Rev. C. F. Knoll, Rev. William Petterson, Rev. K. Raudstein and Rev. W. C. Drahn.

OKLAHOMA

—The Luther League of Oklahoma City reports that a yearly subscription of the LUTHER LEAGUE REVIEW has been ordered to be placed in the public library.

CANADA

—The Luther League at Port Colborne, Ontario, Rev. W. H. Knauff, pastor, inaugurated a movement for the installation of a new pipe organ and has assumed the responsibility of raising $500 for this purpose. This society rendered invaluable service to its church by its efforts to secure a full attendance at the congregational meeting held to consider the question of installing the organ. Circular letters prepared by the League were sent into every home reminding of this meeting.

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Luther League Topics

Twentieth Week after Trinity. November 5, 1916.

SOME PERSONAL QUESTIONS OF PRAYER

What? Why? When? How?

James 1:1-8.

DAILY BIBLE READINGS—October 30 to November 4.
Monday, October 30: Genesis 4:23-24.
Reformation Day, October 31: Rev. 22:6-9.
Wednesday, November 1: Exod. 22:20-27.
Thursday, November 2: Job 23:1-9.
Friday, November 3: Psalm 51:1-3.
Saturday, November 4: Matt. 6:5-6, 7:7-8.

HINTS FOR LEADERS.

Sing several hymns at the opening of the meeting.
Read Psalm 1 responsively.
Read the Scripture Lesson, James 1:1-8 responsively. Prayer by pastor.
Recitation: "O Thou That Hearest Prayer."
Sing several hymns.
Refer to Dr. C. Amand Miller's "Perfect Prayer" and make selections for readings by different Leaguers.
Ask the pastor to sum up the meeting in a brief talk.
Make the necessary announcements.
Recite the Lord's Prayer in concert.
Sing the Doxology.
Benediction by the pastor.
(Topic reviewed by Rev. Paul W. Koller.)

1. *What?*—Many people know what prayer is experimentally who perhaps cannot give a good, clear definition of it. And after all, that is the important thing. All the definitions in the world cannot help us when in need of God's gracious favor and help if we do not actually seek Him. We are coming more and more to learn that a mere intellectual attitude toward God and His power is far from being enough. Christianity will never be a great and spiritual reality until it becomes a matter of real and true relation with God. There is no question about the truth of this. It does no harm and may do much, however, to understand what prayer is, as well as to actually and truly pray. The best definition is that of Luther in his small Catechism: "Prayer is the conversation of the heart with God, uttered or unexpressed." It is both praise and petition.

2. *Why?*—The real and fundamental reason why we pray is found in the fact that we are dependent creatures. In our own strength we are not sufficient for all the trials and tasks of life, but God is and He is ready and willing to help us.

Prayer is an instinct of every human being. In fact, we find no races or peoples who do not pray to a God of some kind.

We Christians have more reason for praying than any other people in the world. Not only do we pray because we are dependent upon God, but our God is the true God and He has urged us to pray in the name of our blessed Lord with the sure promise of an answer.

3. *When?*—Our Bibles tell us that we should pray without ceasing and that prayer is not limited to any place or condition. Here again Luther's statement is both clear and concise: "We should pray to God at all times in spirit; and at particular times with our lips also."

David said, Ps. 55:16, 17, "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." Our praying should not be limited to times of distress, for often when it is prayer, believing and confident is difficult, as many a tried one has found out. We should at all times have the spirit of prayer, and regularly pray both in private and in the House of the Lord.

4. *How?*—In a sense no one can say just exactly how we should pray, for prayer differs so widely. It may be a mere crude petition, an unspoken desire, or the beautiful worded prayer of a highly educated man. All true prayer, however, must have certain characteristics. It must be earnest. No one receives what they do not ask for earnestly. Neither is a half-hearted prayer acceptable to God. It must also be in the name of Jesus, as Christ himself tells us. It must above all be believing prayer. It must have faith in God and His willingness and power. Such praying should also be reverently made. While attitude in a sense does not amount to much, yet God, in both the old Testament and the new, insisted upon His people coming before Him reverently. We should kneel or stand when we speak to God.

Now fellow Leaguers, every believing soul can pray acceptably to God. Let us this year pray more to Him than we have ever done before.

QUESTIONS.

1. In what way can we make the Lord's Prayer, we have been studying, the greatest blessing to us?

2. Should a prayer be all asking?

3. What kind of prayer is God sure to hear?

4. Does the attitude in which we pray make any difference?

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months, can be supplied at rates given on page 26, by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Twenty-first Week after Trinity.

November 12, 1916.

NEXT YEAR'S QUADRI-CENTENNIAL JUBILEE OFFERING

Deut. 26:1-11.

By Pastor Stewart Winfield Herman, Member Joint Committee.

DAILY BIBLE READINGS—November 6 to 11.

Monday, November 6: Psalm 67:1-7.
Tuesday, November 7: Psalm 72:1-19.
Wednesday, November 8: Isa. 11:6-10.
Thursday, November 9: Malachi 3:7-12.
Luther Day, November 10: Isa. 55:6-13.
Saturday, November 11: Luke 6:38.

HINTS FOR LEADERS.

Use the orders of service for opening and closing in Luther League Hymnal. Arrange for a number of short talks by several members. Have the pastor sum up the thought of the meeting. Arrange for special music.

(Topic reviewed by The Rev. Luther B. Deck, a Field Missionary.)

The Quadri-Centennial which we are preparing to celebrate will be the eighth golden Jubilee of the Great Reformation. To the Jewish people a jubilee was a season of joy and readjustment. All slaves who were in bondage were released with their wives and children; all debts, whether small or great, lately contracted or of long standing, were fully remitted, and inherited land which through misfortune had been sold, etc., reverted back to the original owner. It was a season of readjustment, of giving up and surrending and yet all done in the spirit of gladness. When the victim of expiation had been offered on the day of atonement and reconciliation had been made for the sins of the people, then the priests blew their trumpets and joy and festivity reigned supreme in the land. Every fifty years, according to Holy Writ (Lev. 25:6-24), this festival was to be observed.

This celebration along with the keeping of the Sabbatical year and the offering of the first fruits when rightly observed were a great blessing to the Jewish people. With such exercise of giving constantly before them, there was constant relationship preserved between the people and their God. How easy it would have been to forget their wonderful deliverance from Egypt, their preservation in the wilderness and their acquiring of the Holy Land, flowing with milk and honey, if the people had not been constantly keeping alive their sense of dependence and obligation to God through these offerings. And then when the jubilee year came, when all lands that had been acquired from other estates were returned, all debts cancelled and all slaves freed, the desire to become rich at the expense of others was completely discouraged and a sense of duty, obligation and service was aroused.

Our Gifts on this Great Jubilee should measure up to the benefits received and should prove our right to a part in the great religious, social, economic and moral Reformation which we are to celebrate.

I. Our gifts should be large considering the benefits received. When we stop to consider the marvelous light that the Reformation brought on what otherwise would have been spiritual darkness, the religious liberty which took the place of superstitious slavery, the spirit of democracy and fraternalism that superceded the hierarchy, we should be willing to give largely. If we were in the pre-Reformation condition, how much would we not give to enjoy the blessings which we now are actually enjoying. There is probably some truth in the statement that it takes a liberated slave to rightly appreciate liberty. Can we not with all our education fully comprehend our glorious heritage? What is freedom of speech, individuality, liberty of conscience, a liberal education, self government, etc., worth to you? Figure it up conservatively and honestly and then compute what your Quadri-Centennial offering should be.

II. Our gifts should be liberal when we consider that we are part of this great Reformation movement. It is not a historic event four hundred years old that thrills us but the heritage which that event brought into being. Lutheranism if it is to amount to anything today must be a vitalized movement just as it was in the time of Luther when men staked their lives and their fortunes on the issue. The power of Rome today can only be overthrown as Protestants are individually spiritualized and "let their light shine." The heroism of the Reformer must be duplicated in the lives of hundreds of our young men who will consider it a joy to use their lives as heralds of Reformation light from pulpits warm with love, and the sacrifices of our persecuted Protestant forefathers must be ours if the great work of reforming this 20th Century is to be as successful as the Reformation of the 16th Century. Leaguer, the world is counting on you to do your part.

III. Practical Conclusion. From this consideration of the subject we must see that our gifts cannot be meagre, spasmodic or parsimonious, but a liberal outpouring as a result of a feeling of personal responsibility and of deep individual interest in the success of this great Reformation movement. Leaguers who may have indulged in so called "Penny Collections" must get a new view point. The Reformation movement calls us from the slavery and worship of the almighty dollar (which dries up the noble impulses of the heart) to the sacrificial service

entailed to those who in the glorious Christian liberty which is ours are co-laborers with God. How about a tenth of a month's income, in addition to regular offerings, to Reformation causes! What about giving a day's salary! What an income the profits realized from investments during the month of October would bring to the fund! Suppose we abstained from all theater parties and other catchpenny indulgences for a month and gave that money! How much could be realized if we imagined ourselves besieged like Germany and lived in the most economical manner and devoted the money thus saved to the cause! There are unlimited possibilities if we only catch the vision, consecrate ourselves to the mission and do our part.

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Twenty-second
Week after Trinity. November 19, 1916.

THE DEVELOPMENT OF AMERICAN LUTHERAN HIGHER EDUCATION

Psalm 78:1-8.

By Rev. Luther Malmberg.

DAILY BIBLE READINGS—November 13 to 18.

Monday, November 13: Genesis 18:19.
Tuesday, November 14: Exod. 13:8-10.
Wednesday, November 15: Deut. 4:9-14.
Thursday, November 16: Psalm 119:9-16.
Friday, November 17: Eph. 6:4.
Saturday, November 18: II Tim. 3:14-15.

HINTS FOR LEADERS.

After the usual opening service the Leader should make a short address on the Topic. Display pictures of educational institutions of the Church. Give such facts about the schools of your own synod as will interest your members in these institutions. Secure catalogues of them and give a practical idea of their work. Have a number of short talks based on discussions in REVIEW and Topics. t
Supplementary Historical Review by the Rev. Dr. F. P. Manhart, Dean of Susquehanna University. (Editor's Note: It is manifestly impossible, either in the Topics or in this column of the REVIEW to take up all the leading Lutheran institutions of our country. The writer in the Topics has laid down some general conditions and facts and has illustrated them by reference to some prominent institutions in the Mississippi valley. Dr. Manhart has presented a few salient facts about some institutions in Pennsylvania. Let the local essayist for the evening in your League look up the history of the Lutheran College in which your congregation is interested and present the same. Thus you will get the best benefit of this topic for yourselves. Consult your Lutheran Almanac for other institutions, such as Capital, Wittenberg, St. Olaf, Carthage, Thiel, and many others.)

I. The Seminary founded 1826 (Gettysburg).

The General Synod resolved in 1825 to found a Theological Seminary at Gettysburg. This school was opened in 1826 and is next to Hartwick Seminary (1797), the oldest Lutheran school in the United States. Dr. S. S. Smucker was its head from 1826 to 1864. Dr. B. Kurtz, in 1827 and 1828, collected some thousands of books and dollars for it in Germany. Drs. J. A. Brown, C. A. Stock, M. Valentine and J. H. Singmaster have been the heads of the seminary since Dr. Schmucker. Besides these, other strong men, like Drs. E. Hazeluis, C. P. Krauth, C. A. Hay, E. J. Wolf and J. W. Richard were members of the faculty. For a generation this seminary was the strongest in number of students and in influence in the older parts of the Church, of all our theological seminaries, which by 1858, numbered ten.

II. Pennsylvania College founded 1832.

The need of a college to prepare men for the seminary at Gettysburg and otherwise was strongly felt. Accordingly, under lead of Dr. S. S. Smucker the college at Gettysburg was opened 1832.

Dr. C. P. Krauth was president from 1834 to 1850. He has been followed by Drs. H. L. Baugher, M. Valentine, H. W. Macknight, S. G. Hefelbower and W. A. Granville. Until after 1845 this was the only complete American college under Lutheran auspices. It has graduated a large number of men who have had very influential careers both in various parts of the Lutheran Church and elsewhere. Some of its better known professors were: Drs. W. M. Reynolds, F. A. Muhlenberg, M. Jacobs, M. L. Stoever, H. Louis Baugher, Jr., S. P. Sadtler and J. A. Himes.

Within the last thirty years there has been a large development; additional buildings, equipment and endowment have been secured and various new courses—largely vocational and technical—have been added, with a corresponding increase in the faculty and student body.

III. Susquehanna University founded 1858.

Dr. Benjamin Kurtz founded the Missionary Institute at Selinsgrove, Pa., in 1858. From the beginning it has had a theological course of three years. Its classical course, until 1894, prepared men for the theological department or the junior class of college.

In 1894 the name was changed to Susquehanna University. It has graduated classes regularly with degrees in arts, science, music and theology since 1896.

Its superintendents and presidents have been Drs. B. Kurtz, H. Ziegler, P. Born, F. P. Manhart, J. R. Dimm, C. M. Heisler, J. I. Woodruff, G. W. Enders, J. B. Focht and C. T. Aikens.

Since about 1872 the institution has been frankly coeducational. Since 1894 four large buildings, besides others, together with greatly increased campus and general equipment have been added.

Dr. F. P. Manhart has been dean of the theological department since 1904.

IV. Muhlenberg College, founded 1887.

With the establishment by the Ministerium of Pennsylvania of a theological seminary in Philadelphia, and its withdrawal

from the General Synod in 1866 and its leadership in the formation of the General Council in 1867, the founding of a college was a natural action. The control of the academy at Allentown was secured and the college was started in 1867. Dr. F. A. Muhlenberg of Pennsylvania College became the first president. He was followed as president by Drs. B. Sadtler, T. L. Seip and J. A. W. Haas.

Some years ago, a large and fine suburban site was secured. On this the administration building, Berks Hall, the Academy building and other buildings have been erected. These buildings are large, thoroughly modern and well furnished and equipped. The endowment is considerable, the Ministerium contributes to it a generous amount annually; these together with its portion of the special fund of 500,000, which the Ministerium is raising, provide for its present varied and high grade work and assure a large and gatifying development.

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Twenty-third Week after Trinity. November 26, 1916.

THOU CROWNEST THE YEAR

Psalm 65:9-13.

By the Rev. A. E. Renn, D. D.

DAILY BIBLE READINGS—November 20 to 25.

Monday, November 21: Leviticus 7:11-15.
Tuesday, November 22: Isaiah 51:1-3.
Wednesday, November 23: I Tim. 4:3-4.
Thursday, November 24: Psalm 69:30-36.
Friday, November 25: Psalm 95:1-7.
Saturday, November 26: Psalm 147.

HINTS FOR LEADERS.

Make this a real Thanksgiving meeting. Use the Luther League Hymnal.
Read Psalm 72 responsively.
Use collect for "Thanksgiving."
Sing hymns of praise, as 44, 45, 52, 55, 59.
Have the pastor lead in prayer.
Remarks by the leader.
Have different members to answer the questions at the close of the discussion of the topic in THE REVIEW.
Give a synopsis of the discussions in both the Topics and THE REVIEW.
Have some one read the proclamation of the Governor of your State appointing Thanksgiving Day.
Arrange for one or more appropriate recitations.
Close wth hymn, Lord's Prayer and Benediction.
(Topic reviewed by Rev. Paul W. Koller.)

This is our Thanksgiving theme for the Luther League, not only of our own country, but of every land. Each nation has its own particular things to thank God for, its own particular needs for which to seek His help.

All of us, however, have something to be thankful for. God has not left any without His strength and help. The special thought of the Psalmist is thankfulness for the natural blessings with which He has crowned the year. We have been richly blessed in this respect.

I. God Is Really the Giver.

Botany tells us that vegetation does not derive its chief support from the soil, as is generally supposed, but from the air. This is especially true of the cereals. Burn a sheaf of wheat or rye and the tiny pile of ashes represents the sum of what actually and primarily belongs to the soil. The rest of the sheaf, the larger part, was composed of the various gases and waters that came from above. Plants can grow without soil, but they cannot grow and produce without air and sunlight. This fact typifies the great fact that God is our great benefactor. He is the giver of life and its blessings. The carnal man derives his chief support from the world. The Christian draws his from above. The sunlight of God's love, the showers of blessing, and the dews of His mercy combine to furnish the Christian with the food for the most vigorous growth. So both in temporal and spiritual things God is the giver, the real benefactor.

II. The Value of Thanksgiving.

The giving of thanks is not only pleasing to God but of great value to us who give them. We deepen our ideas of God when we see His hand in the affairs of life. We deepen our own natures when we come to His with our thanksgivings. The shallow nature is unappreciative. It takes all that can be gotten and has no praise for the benefactor. No one can truly have great thoughts of God and His goodness without being a better and stronger person.

A thankful spirit cures many of the ills which spoil the perfection of character. For one thing, it draws us closer to our fellowmen in the sense that it overcomes selfishness. Gratitude to God develops breadth of character. It puts a man in sympathy with his fellowman. It helps him to appreciate a better spirit to feel the greatness of God's heart of love.

True thankfulness also draws us Godward. No one can face toward God and truly adore God for what He has done and what He is, without getting something of the God spirit. We in America should be thankful to God this year and give Him thanks above any people in the world

QUESTIONS.

1. What can you tell what God has done for our country this year?
2. Is God the real benefactor in temporal things?
3. Will you receive even if you do not thank God?
4. What do you think is the real value of Thanksgiving?

First Sunday
in Advent. December 3, 1916.

AWAKE OUT OF SLEEP

Romans 13:11-14.

DAILY BIBLE READINGS.

Monday, November 27: Gen. 41:25-36.
Tuesday, November 28: I. Sam 3:1-10.
Wednesday, November 29: I. Sam 26:5-12.
Thursday, November 30: Ezek. 33:7-16.
Friday, December 1: Dan. 2:36-46.
Saturday, December 2: Matt. 21:1-9.

HINTS FOR LEADERS.

Select several familiar hymns and sing them at opening of meeting. Read responsively a short psalm. After music and prayer by pastor have the leader give a short talk followed by talks on the topics discussed in both Topics and REVIEW. Make the meeting practical. Use the questions in the Topics in the REVIEWS.

(Topics Reviewed by Rev. Paul W. Koller.)

When St. Paul wrote these words to the members of the Church at Corinth he meant them to be a call to watchfulness and action because of the nearness of the second coming of Christ. They were exhorted by him to awake out of sleep, for the day is at hand and to put on the armor of light.

It is a valuable and much needed lesson for the Church, and in fact has been the Church's great lesson for Advent Sunday for many years. With the first Sunday in Advent we begin a new church year, with all that a new year in the church requires. We will do well to awake out of sleep and begin a new day of active service.

I. Sleep Stands for Sin and Inaction.

There is truly a sleep of sin. It is a condition under which men and women are not conscious of their own needs or of what is going on in the world about them. It is not a healthful, life giving sleep, but is the sleep of death. In this sleep conscience slumbers and does not hear the inner voice nor the voice of God. Out of this sleep we are called to awaken. There is also the sleep of inaction. We are at the close of an old year in the Church and at the opening of a new. Many churches and church members have been sleeping the sleep of inaction. Some Leagues and Leaguers have also been asleep. While in this condition nothing is done for the Church or for Christ, and nothing can be done. "It is high time to awake out of sleep."

II. The Summons.

This summons or call to awake out of sleep is a summons to spiritual energy. Not only is the Christian who sleeps, while action is demanded, in danger himself, but he puts many others in danger by his lack of watchfulness and failure to act. The world of dying men and women demand that we do what we can for them. We have it in our power to bring them the knowledge of salvation, and if we do not God will hold us to account. Spiritual energy is required of us. It is also a summons to spiritual warfare. The enemies of Christ and the Church are many and active. If they are to be overcome and humanity helped and saved we dare not drowse in our tents, but must put on our Christian armor and fight.

III. The Christian's Armor.

When Paul calls the Christian to awake out of sleep for the day is at hand, he tells him to cast off the works of darkness and put on the armor of light. We must be clothed in armor because our condition in the world, as has been said, is a warfare, and continual war against the world, the flesh and the devil. We are to be soldiers of Christ. What this armor is we are told by Paul at another place. There is the breastplate of righteousness. How well protected we are when we live righteously and also have the assurance that we are safe in the righteousness of Christ. There is the shield of faith that is able to quench the fiery darts of the wicked. We overcome by faith. Faith overcomes the world and brings us the salvation and strength obtained for us by Christ Jesus. Then, too, we must have the sword of the spirit, which is the word of God. Leaguers, no one can defeat or make afraid a Christian clothed with the armor of light. Let us hear the call today, this blessed Advent Sunday, and awaking from sleep put on the armor of light and fight, as we have never done before, for humanity, for the Church and for Christ.

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Second Sunday
in Advent. December 10, 1916.

BURNING POPE LEO'S BULL

Scripture Reading: Acts 20:28-31.
(396th Anniversary.)

DAILY BIBLE READINGS.

Monday, December 4: Habak 2:1-4.
Tuesday, December 5: Rom. 1:8-19.
Wednesday, December 6: Gal. 3:1-14.
Thursday, December 7: I. Pet. 5:1-11.
Friday, December 8: I. Tim. 1:3-14.
Saturday, December 9: Luke 17:6-19.

HINTS FOR LEADERS.

Use the opening and closing services in Luther League Topics. Psalm 46 read responsively. Arrange for several members to give readings from Life of Luther and Church history. Give readings from "Schonberg Cotta Family," "Fires of Wittenberg," "Knight in Gray," or "Blind Girl of Wittenberg."

(Topic Reviewed by Rev C. P. Harry.)

A papal bull is an open letter from the Pope. The word "Bull" is from Latin "bulla," which means a round lump produced by swelling. It then came to be used particularly of the metal seal on a letter and then of the letter itself. A bull begins with the name of the Pope, is written on parchment in angular Gothic letters in Latin.

The seal is attached by a cord of red and yellow silk if the bull is a blessing, of hemp if the bull is a curse. Following the name of the Pope is "Episcopus, servus servorum." A bull takes its name from the opening words. This bull of June 1520, being known as "Exsurge domine." "Advise O Lord."

The bull cited forty one "errors" of Luther, chiefly sentences extracted from his works, which were condemned. Luther's writings are to be burned. Luther himself is condemned because of his rebellious stubbornness in not coming to Rome. Neither Luther nor his followers may preach or teach and they are given sixty days in which to recant. If they do not they will be condemned as heretics, after which they must be arrested and sent to Rome. A full translation of the bull may be found in Dr. H. E. Jacobs' "Martin Luther" Appendix I.

One of the men chiefly instrumental in obtaining the bull against Luther was Dr. Eck, Luther's antagonist in the Leipsic Debate of 1519 and he was commissioned to publish it in Germany. Nothing could have helped Luther's cause more than the selection of Eck. He was distasteful to the German people, who were rallying more and more about Luther as a great national champion. The bull was published first at Meissen and then at Brandenburg. It was issued in June 1520, but did not reach Wittenberg until October. The university authorities refused to publish it on the ground that it had not been finished in proper form.

In the meantime, the Papal commissioner Miltitz, who had been doing all he could to heal the growing breach, had interviewed Luther and succeeded in getting him to address a letter and a treatise to the Pope. The letter is fully of personal kindness toward Leo, but strongly denounces the papal system and its inherent corruptions. The treatise which it accompanied is the famous "Freedom of a Christian Man." One of the most beautiful and helpful things ever penned. But about the same time Luther's treatise on "The Babylonian Captivity of the Church" appeared, attacking the doctrine of the Sacrament and making a break with the authorities inevitable.

Luther at first attacked the bull by assuming that it was not issued by the Pope at all, but that it was one of Eck's deceitful schemes. So he wrote against it under the title "The Forgery of Eck." Later throwing off the mask, he boldly attacked it in "The Bull of Antichrist." Luther appealed once more for a General Council to decide the controversy. He also published "The Foundation and Reason of All the Articles Lately Condemned by the Roman Bull."

At Louvain, Cologne and Mayence Luther's writings had been burned. Luther resolved therefore on the dramatic act of himself burning the Pope's Bull. Accordingly there appeared a notice on the University Bulletin Board inviting all friends of evangelical truth to congregate outside the walls at an appointed place to witness the burning of the "Godless books of the Papal constitutions and Scholastic Theology." The university almost without exception was on Luther's side. We can perhaps picture what excitement there would be in one of our universities should its leading professor take the law in his hands against errant injustice and wrong.

The students, the faculty, the towns people crowded to the appointed place—a fire was built. Upon it first certain books of the canon law were laid and the Pope's Bull, with the words, "Because thou dost trouble the Holy One of the Lord may eternal fire consume thee." It was a bold and dramatic stroke. It made clear and irrevocable the breach between Luther and Rome.

It was defiance and rebellion. To Luther it was a religious act, undertaken after prayer and not for glory or pride, neither out of a rancorous seditious spirit, but out of zeal for the Lord Christ, whom he felt was dishonored by Rome and against whose Word the Pope set up his own will and desire. It was a forced expression of his emancipation from the old standards and authorities.

References: Jacobs' "Martin Luther." McGiffert's "Martin Luther, the Man and His Work." Schaff-Herzog Articles "Bull," "Martin Luther."

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Third Week in Advent. December 17, 1916

UNMERITED DIVINE FAVOR

How We Get It.

Eph. 2:1-10.

DAILY BIBLE READINGS.

Monday, December 11: Rom. 3:19-26.
Tuesday, December 12: Rom. 5:2-21.
Wednesday, December 13: II Cor. 12:7-11.
Thursday, December 14: Eph. 2:4-10.
Friday, December 15: Col. 3:12-17.
Saturday, December 16: John 1:14-28.

HINTS FOR LEADERS.

When you have opened your meeting use the questions in the REVIEW for short papers on the Topics. Use the discussions in the REVIEW and the Topics for short talks by members. Have good music. Read the lesson Eph. 2:1-10 responsively. Ask the pastor to sum up the thought of the meeting in a very brief address.

(Topic reviewed by Rev. Paul W. Koller.)

The favor of God is a wonderful thing. The heathen of old would bring their offerings to their gods to placate them and turn away their anger lest they hurt them. How different is our God. He loves us and wants to do us good if we will only let Him. The attitude of the true God is one of love and

gracious helpfulness. Perhaps it is this very thought that makes some people heedless with regard to their duties toward God. They are unwise, for while our God is a God of love He is also a God of justice, and will have no other gods before Him. We cannot trifle with God's love. History and experience have written large the truth that happy is the nation or person that has the favor of God. Those with whom God is pleased have something that is above any earthly power or blessing. We need God's favor to live the best and happiest life. This favor of God is more, however, than simply His good will. Paul speaks of this in the eighth verse of our lesson: "For by grace have ye been saved, through faith." Divine favor has given us Jesus Christ and by faith in Him we are saved. Thus divine favor becomes saving grace. There is nothing more precious than this in all the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God's loving favor is not deserved by us. It is unmerited favor. Did you ever stop to think how little reason God has for loving us. God created our first parents and put them in the Garden of Eden, where they could be perfectly happy. They were not, however, and disobeyed God and turned from Him. We are children of the disobedience, for the same spirit is in us all. There is not very much about us that would win the favor of God. We are not very lovable, most of us. I am speaking of humanity as a whole. Did you ever watch the passing throng in a great city. If you have you cannot help but be impressed with the unloveliness of humanity. It is said that this is always the impression made upon people who deal with multitudes. Then, too, we have never done anything to merit divine favor either as a people or as individuals. God's favor is entirely of grace. It is to be obtained not by works or merit, but is ours because Jesus Christ died for us and by faith in Him we have God's saving favor.

This wonderful divine favor which has brought so many blessings, and best of all brought about salvation for us, deserves something on our part. Many of us are given to accept all favors and blessings from God and never give anything in return. But you ask, What can we give to God who has all things? For one thing, we can give Him praise and worship in His house on the Lord's Day and at all times in our hearts. We can give Him love devoted and true. And best of all we can give Him our lives in love unto the end.

Christmas Eve. December 24, 1916.

CHRISTMAS BRINGS PEACE AND GOOD WILL

Luke 2:8-14.

DAILY BIBLE READINGS.

Monday, December 18: Isa. 9:1-7.
Tuesday, December 19: Isa. 12:1-6.
Wednesday, December 20: Psa. 24:1-10.
Thursday, December 21: Zech. 9:9-17.
Friday, December 22: Matt. 1:18-25.
Saturday, December 23: John 1:1-14.

HINTS FOR LEADERS.

"Peace and Good Will," the lesson of Christmas Day. Let the rendering of the whole program be filled with that spirit. Hymn: Psalm 132 and Gloria Patri. Scripture Reading (by leader) Luke 2:8-14. Prayer by pastor. Hymn. Reading—Selection from Ben Hur, Chapter XI. Special music, instrumental or vocal. Résume of Topics and REVIEW articles. Remarks by pastor. Vocal solo—Nazareth by Gounod. Recitation—A Christmas Carmen by Whittier. Hymn. Announcements. Lord's Prayer. Benediction.
(Topic reviewed by Rev. Paul W. Koller.)

We have listened again this holy Christmas Eve to the sweetest story ever told. Was there ever a story as simple and as beautiful as this? One cannot read it without falling under its spell, and one never tires of it. So simple, yet so vital. So deep in charm and mystery, and yet within the comprehension of a little child. Skeptics have challenged this story and tried to laugh at its simplicity, but they have been forgotten while the Babe of Bethlehem has won his increasing way into the heart of a renewed world.

Christmas bells ring out their joy in every land, and Christmas songs are heard on the shores of every sea. In the Christmas story there are many beautiful thoughts and lessons. In its simplicity there are hidden some of the greatest truths that can be learned. Let us think of some of them.

(1) The shepherds found the Holy Family in a lowly cave where cattle were stabled. One legend has it that it had been King David's stable. Mary and Joseph were poor in this world's goods and Mary's child was laid in a manger. They had no rich friends to shelter them or buy them preference. This teaches us among other things that a man's life does not consist in the abundance of the things which he possesses. Money can do much good, but it is no remedy for man's greatest need. There are greater things than earthly possessions. "For what does it profit a man if he gain the whole world and lose his own soul?"

(2) The Holy Child was wrapped in swaddling clothes. Here was the very essence of helplessness. Yet this Child has done more for the world than any of the powers of earth. We should learn that the remedy for the world's need is not in force. Men seem to think so today. The great cry is for forts, battleships and mightier

armies, but they alone have never saved a nation. "Those who take the sword shall perish by the sword." Peace and prosperity depend upon moral and spiritual forces. Without a question the saving agencies in our land are not armies and guns, but unselfishness, morality, brotherly love and the gospel of Christ Jesus.

(3) The lessons of which we have been speaking are wonderful lessons and have been written large upon the pages of history and revelation. There is a Christmas lesson here, however, that is the greatest and most vital of them all. It is found in the angel's message, "For unto you is born this day, in the City of David, a Savior, which is Christ, the Lord." A savior is what the world needed most then and needs most now. There have been gods many and reformers many, but the world needed a savior. One to take away the guilt of sinful humanity, and give to mankind the power of a new and higher life. Him whom the shepherds found is such a savior, named and sent by God the Father to save the world. This fact of a savior born to us is and should be the source of our greatest Christmas joy. It is the secret of true peace on earth and good will among men. The world's peace is found in Jesus Christ alone.

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New Year's Eve December 31, 1916.

OPENING OLD WELLS

Gen. 26:18-19.

DAILY BIBLE READINGS.

Monday, December 25: Luke 2:25-34.
Tuesday, December 26: Psa. 21:1-13.
Wednesday, December 27: Col. 2:2-9.
Thursday, December 28: I. Pet. 3-11.
Friday, December 29: John 6:60-69.
Saturday, December 30: Matt. 28:16-20.

HINTS FOR LEADERS.

Hymn. Psalms 100 and 46 read responsively. Gloria Patri. Scripture Reading, Genesis 26:18-19. Prayer by leader. Hymn. Remarks by leader or pastor on the special significance of the year 1917 to Lutherans. New Year texts given by different members with short comments on each. Texts—Psalm 91:9-11, 2 Cor. 5:17, St. John 4:14, Psalm 102:27, Peter 1:24,25. Hymn. Special music (previously arranged for.) Discussion of articles in Topics and REVIEW. Recitation. Hymn. Announcements. Lord's Prayer. Benediction.

Recitation.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And spite of old sorrow, and older sinning,
And troubles forecasted, and possible pain,
Take heart with the day, and begin again.

(Topic reviewed by Rev. W. L. Hunton, Ph.D.)

Digging again the old wells, which Abraham, the father of the faithful, had digged, Isaac found wells of "springing," that is, *living* water. The hidden springs never failed. They only had been clogged and needed re-opening.

This was the work of Luther. The wells of Biblical and Christian truth had been blocked through the errors of the Dark Ages and the corrupt practices of priests and monks.

Finding the concealed and chained Word, he broke its chains, dusted its covers and opened its pages to the common people. This insured the Reformation of the Church of the sixteenth century by the reopening of the wells of Divine Truth which center in Christ.

This is the ground of our Lutheran claim to true apostolic succession,—the succession of faith. To insure its preservation we need to know and hold to the Gospel as it is in Christ, and also learn and confess the great Ecumenical creeds of Christendom—the Apostles, the Nicene, and the Athenasian. The young Lutheran cannot be too familiar with these creeds of the universal Church. He must lay distinct claim to them as his wells of living truth.

The Reformation, the quadricentennial of which we are entering upon, emphasized a number of great evangelical principles. It brought them into the clear. The activities of Luther and his co-laborers were like the opening of so many great wells out of which came forth springing waters. If we would have living water to refresh the Christian world of the twentieth century, we only need to go to and reopen these old Reformation wells. We will find in them an abundant supply of living water.

Wittenberg and the theses on the door of the Castle Church, the forerunners of Philadelphia and Independence Hall, opened the well of religious liberty from which flows civil liberty as well.

Augsburg, with its great "Confession," the "Magna Charta" of Protestantism, confessed today by about 50 per cent. of the Protestant world in its unaltered purity opens to young Lutherans a fertile field for study, promising a rich harvest of Christian faith and life. To study, appropriate and live the principles of this great confession will compel an interest in all the other great documents in the Book of Concord and insure lives like those of Herman Franke, John Jacob Spener, John Arndt, Father Heyer, the Fliedners, the Muhlenbergs, etc. Old wells these; but full of living faith which will insure loving service.

For the city of Worms with its memorable diet and Luther's memorable words: "Here I stand, I can do no otherwise, God help me" we draw encouragement for Lutheran stability in the face of present-day fickleness. It teaches the young Lutheran to stand by his faith, even if he may need at times to

(*Continued on page* 42.)

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA.

The Topics

In the September issue of the REVIEW we stated that separate Topics for the Junior and Intermediate Leagues would appear in the November issue. Since this is a double issue, this has been impossible. The Topics provided are for the Junior League. Beginning with the December issue, however, the two sets of Topics will appear and continue to run as previously stated. This change is necessary because of the period of transition in planning the material of the REVIEW.

NOVEMBER 5.

"Reverence"

Exodus 20:12.

By Francis C. Leupold.

The Story—If there is one thing that we Juniors surely ought to know by memory it is the Ten Commandments. They are the laws on which we find based all the laws that were given the people in the days of both the Old and New Testament. Our topic for today, Reverence, based on the Fourth Commandment, is one which for us in our daily life is greatest.

Here we are taught reverence for our parents, and we say it with a great deal of hesitation, that many of we Juniors do not honor our parents as we should. We do not, however, want to criticise anyone, but rather let us learn from our topic all that we can and then resolve to carry out the thought of the topic.

Reverence might also be termed love; for surely we cannot revere without loving, neither can we love without revering

We should love our parents first, because God has commanded it; second, because of what our parents have done for us.

It is probably absurd to compare the love between our parents and ourselves and the love between the mother and young of the lower animals, and yet if we will for one moment look at most of the animals we see in our own home, we will readily learn a lesson of love and devotion. But let us remember that we have a higher and more efficient lesson before us to learn this lesson of love and reverence from. God has shown his love for us in that he has given us the very breath that we have in our living bodies. He has put on this earth, for our use, the various animals, plants, water and food, and above all, sent His Son into this world for our redemption, and then promises that if we fulfill this law "that thy days may be long upon the land which the Lord thy God giveth thee."

Then secondly, the love and reverence we owe our parents we can never quite appreciate; and here especially would I draw your attention a little closer to the best gift that every boy and girl has on earth, that is your mother. Next to God, I think the greatest treasure I know, and I hope that you can say the same, is the wonderful gift I possess in my mother, and only those who are so unfortunate as to lose their mother really begin to appreciate what they had. More than one matured man and woman has told me that they realized only what a mother meant, after God had taken her from them. I do not want to take one honor away from our fathers, but I feel that mothers, because of their natural associations, are really drawn a little closer to their children, and we cannot ever hope to do her too much reverence or show her too much love.

Scripture References—Psalm 89:7; Matt. 21:37; Mark 12:6; Heb. 12:9; Eph. 6:2; Mal. 1:6; Col. 3:20; 2 Chr. 22:3; Is. 66:13; Ezek. 16:42.

Main Lesson—The one big lesson that we should carry away with us it the first six words of the verse we have for our lesson, "Honor thy father and thy mother."

Other Lessons—Besides loving and revering our parents we ought to make them our confidents. Boys, when you have a problem in your mind to settle, go to your father and lay the matter before him and he will give you only that advice that will be best for you. Girls, when little difficulties arise in your minds do not brood over them, go to your mother and tell her all and she will help you to clear your mind on all those matters that are puzzling you and will direct you in the best ways as only a mother can.

For those boys and girls who have lost, father or mother or both, we can only extend our heartfelt sympathy, for they have lost what we Juniors need most in our growing years. We commend them to their guardians or junior superintendent or Sunday school teacher, who will fill as best they can the awful gap left by the death of parents, whether one or both.

Practical Thoughts—Do not forget to reverence both God, the church and the laws of the land. Reverence breeds respect and obedience for those in authority. This is most necessary for us to learn for life's work and happiness.

Blackboard Illustrations.

Honor	Thy	Parents
Help	Trying	People
Hold	Thy	Peace
Hail	The	Prince

NOVEMBER 12.

"Stories From India."

By Mrs. C. T. Benze.

Use regular League program outline. The Scripture can be Matt. 10: 13-16. Use a missionary prayer, original or selected. Collects Nos. 10, 12, 14, 24, 61 in G. C. Church Book. Also League Hymnal.

"Sowing Prayers in America; Reaping Souls in India."

Weary and disappointed after five days of daily preaching in India, to two or three crowds successively, we were returning home.

Everywhere there was either indifference or open opposition on the part of the people we were longing to reach with the Gospel of the only Saviour of men.

Said some of them when we plead with them to receive our Christ, "No. See, our color, our language, our customs are different from yours. Therefore our religion must be different." Others answered, "We pluck the flowers that we will, at our pleasure, so also we can accept whatever religion we like."

It seems altogether useless to make any further efforts to break down the wall of their indifference and opposition.

However, we had no thought of giving up, so the following morning we started out again.

An unusually large crowd gathered to hear us. We sang a hymn and then preached Christ crucified.

To our great joy, the audience listened with attention and eagerness. Thankfully I walked home with my good evangelist, faithful old Jeremiah.

"Sir," he said, "I know why you had such a good hearing today."

"Why was it?" I asked.

"On the other side of the ocean," answered this faithful servant of God, "they must have been praying for you just then."

Was he right? On our arrival at home a little lad of perhaps eleven or twelve years of ago—no Hindu knows his age whether old or young—approached me saluting very sweetly.

"Who are you?" I asked.

"Sir," came the answer, "my name is Ella Sooraya. I want to become a Christian because what you said about Jesus Christ today is all right." I was astonished, but my heart was full of grateful thanksgiving.—By Pastor Arfs, India. Courtesy Women's Lit. Com.

Monkeys in the Temple, Worshipers in the River.

Two things in India, among many others, would seem very strange to you. One is that in some of the temples you would find dozens of live, chattering monkeys running and climbing all around. No one dares harm them or drive them out, for the monkey is a sacred animal and the people are taught to worship them. Another thing you would think very strange would be the sight of thousands of worshippers gathered, not in churches, but in the river. They believe that the rivers are sacred and so many of the people make long journeys to wash their sins away in the river.

We know that only the blood of Jesus Christ can wash away our sins and we ought to spend our lives and our money and everything we have telling this to all the children of the world, so that they too can crown Him Lord of all.—Selected.

Write on blackboard as follows:

1. What is YOUR CHURCH doing in India.
2. What is YOUR CONGREGATION doing in India.
3. What are YOU doing for India.

Under 1, have someone prepare a little summary of the various kinds of work carried on: Medical, educational evangelistic.

Under 2, have someone tell of the various societies or classes in the congregation which are doing specific work for the field.

Under 3, ask those present what he or she is doing personally for the work in India.

Recitation.

What Have We Done Today.

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth:
But whom have we fed today?

We shall build us mansions in the sky,
But have we built today?
We shall reap such joys in the bye and bye,
But what have we sown today?
'Tis sweet in idle dreams to bask,
But here and now, do we our task?
Yes, this is the thing our souls must ask,
What have we done today?

—Selected.

NOVEMBER 19.

"Honesty."

Exodus 20:15.

By J. Milton Deck.

God's holy Word, in many places, tells us they do wrong who take even the smallest part of another's possessions, either by violence or in a sly and secret manner.

We are told in I Cor. 6:10 that thieves shall not inherit the Kingdom of God. God who sees all things expects that we shall "provide things honest in the sight of all men." Rom. 12:17.

The State, too, intends that a man, who acquires riches or property, has the right to enjoy them and will punish the useless and lazy man who wickedly tries to steal them.

Stealing is a form of dishonesty shunned by all who have any shadow of self-respect. Its inevitable result is shame, disgrace and punishment.

We should never permit ourselves to appropriate articles of even insignificant value on the plea that they will not be missed or needed by their owner. Small acts of dishonesty are stepping stones to larger ones. He who is unfaithful in that which is least will be unfaithful also in that which is much.

What God wants and what the world needs are boys and girls who are honest to the core and who will not turn from the path of right.

Whatever has been dishonestly acquired should be restored to its proper owner in true repentance, and he who coveted and stole should forsake the evil way as did Zaccheus the publican. Luke 19:8-9. Eph. 4:28.

Instead of seeking to gain wrongful possession of another's property or of taking any advantage of him in our dealings, we should be anxious rather to promote his prosperity and assist him in keeping what is lawfully his own. We should consider his rights as well as our profits and let love and not greed be the guiding principle of our actions. Matt. 7:12.

Scripture References—Lev. 19:11; Matt. 19:18; Rom. 13:9; Matt. 16:26; Matt. 27:64; Mic. 2:2; Deut. 5:19; Deut. 24:7; Ps. 50:18; Hos. 4:2-3; Zec. 5:4; Rom. 2:21; I Peter 4:15.

Main Lesson—We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

Practical Thoughts—We are not to withhold or conceal property stolen by others, or to buy it of them when we know it was stolen.

It is dishonest to keep what we find without seeking to discover the owner or to refuse to restore it to him when we know to whom it belongs.

It is dishonest to travel on the railroad or trolley cars and evade the payment of our fare.

It is possible to steal from oneself and also to dishonestly use that which God has given us. By wastefulness, idleness, gluttony, drunkenness and the misuse of time, talents and money, we become dishonest stewards of the gifts of God.

NOVEMBER 26.

"Truthfulness."

Exodus 20:16.

By T. Milton Deck.

We shall now discuss that which is worse than stealing—lying or slandering.

In this age when men are so dependent, one upon another, how full of confusion and uncertainty would the world be if we could not believe or put any reliance upon each other's word? Truth which is of God must prevail, or all the relations of society will be broken up.

A lie is a conscious falsehood spoken with an intent to deceive. It may be spoken or acted, for we can deceive by our actions as well as our words.

Truthfulness is seen in all of its fulness in the character and life of our blessed Saviour. He never voluntarily or involuntarily misrepresented Himself or any one else or any fact; for Christ is Truth.

We should be particularly careful to speak only the truth about persons. To speak falsehood about another and rob him of his good name, is to rob him of that which is more valuable to him than money.

We are to speak the truth not only about persons but also about things. What we are not sure of as a real fact, we should not speak of as if it were. We should not conceal a part of the truth while pretending to give it all, nor add any surmises of our own without stating that they are merely surmises.

Lying lips are an abomination to the Lord; but they that deal truly are his delight. Prov. 12:22.

All liars shall have their part in the lake which burneth with fire and brimstone. Rev. 21:8.

A lie is never justifiable and usually has to be followed by many more in order to cover it up.

The gift of speech is a glorious and divine privilege. It is a blessing or a curse according to the use which it made of it—whether it be for truth or falsehood.

Scripture References—Deut. 19:16-20; Eph. 4:25; I Peter 4:8; Ps. 15:1-3; Titus 3:1-2; Prov. 17:9; Prov. 10:8; Ps. 101:5; Prov. 11:13; Luke, 22:48; Col. 3:9; Rom. 12:9; Exod. 23:1; Lev. 19:16.

Main Lesson—We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

Other Lessons—When we have made a promise, we should keep it. If we do not, we prove ourselves unreliable and destroy other people's confidence in us. We should be as good as our word. To make a promise which we know beforehand we cannot keep, or which we do not intend to keep, is lying.

Practical Thoughts—We have no right to divulge the secrets of other people and he who betrays another's confidence renders himself a false witness, unworthy of friendship. A talebearer revealeth secrets; but he that is a faithful spirit concealeth the matter. Prov. 11:13.

We should be careful not to do injustice to others even *in our thoughts*. The Saviour warns us in Matt. 7:1-5 against unkind and untruthful judgments. Give others the benefit of the doubt as long as possible.

Never invent evil reports about others nor help to circulate those which we hear.

DECEMBER 3.

Missionary—"The Greatness of God's Word."

By Rev. Arthur T. Michler.

Scripture Lesson—John 1:1-18.

The General Lesson—In this portion of God's Word we learn of the particular greatness of God and His Word. In a word it is simply this—the Revelation of God in Jesus Christ Who is called the Word. And He is The Word because He revealed unto us what God is. He is good and powerful; for He created the whole world and all things in it. And then He is the light; for sin is darkness in the soul. To show us all of these things Jesus came but before he came to preach John the Baptist prepared the hearts of the people by telling them to repent of their sins.

Point of Contact—The wind and rain, the lightning and the thunder, are very strong and powerful. And it is hard for us to say which is the strongest. But stronger than all of these is the Word of Jesus. Wind and water and lightning and thunder cannot make our souls better no matter how strong they are. But God's Word can. And since the whole world needs water, so does it need the Word of Jesus to cleanse its soul.

The Story Told—St. John was a very loving disciple. And because of this he came very close to Jesus. It was he who leaned on Jesus' breast. Therefore John tells us very much about the hidden part of Jesus' life. He tells us that Jesus lived from the very beginning. He tells us that Jesus made every thing, that He has life, that He is the only light of the world. These are wonderful messages for us to hear and think about.

Then he tells us that John the Baptist came to tell the people of that time of Jesus who was coming to teach them more about God. John was a very strong and brave man. He told the people just what he thought of them. And in doing so he constantly spoke of Jesus as One greater than he. So we learn that Jesus' Word is to be told to other people.

Practical Hints for Presenting the Topic.—Have some one prepare an original prayer.

Have some one select three verses of Scripture containing the word witness; also the word light; also the word darkness.

Have original essay on "The Witness of St. John to Christ"; also on "The Conversion of the Jailer of Phillippi."

What else does Jesus say about the darkness of the world?

DECEMBER 10.

"Joseph."

By Charles W. Fuhr.

Scripture Lesson—Genesis 37:3-36.

General Lesson Which Scripture Lesson Teaches—This subject, the first of "The Children of the Bible," presents the life of a young lad whose life was sweet and pure and who was faithful and true under the most severe temptations. His enemies were those who should have stood very close to him and protected him for they were of his own household. Through all his trials, however, Joseph never lost his purity of character and always remained faithful and true to the Lord. St. Matt. 5:8. His early life was a time of planting; in due time he reaped the harvest. This is true also of his brothers, but how different the harvests.

Point of Contact—Have you ever had companions who tried to lead you into some wrong act, or tried to keep you from attendance at

Sunday school or League, or ridiculed you for doing something your own conscience bid you to do?

The Story Told—In our lesson today, we have the story of a young boy who was greatly tempted by his brothers, but who had the strength of character and the moral courage to resist the temptations. His trials were most severe, but he went through them without a stain upon his character and lived a life that was remarkably pure and free from sin. (Here have a member tell the story of the life of Joseph.)

Practical Hints for Presenting the Topic—If time permit, an interesting blackboard exercise might be presented by placing in parallel columns the wonderful similarity between the life of Joseph and the life of Jesus. (1) Joseph sent by his father (2) to his brethren (3) out of love for them, (4) Joseph is rejected and plans are made to kill him (5) seized and (6) sold.

DECEMBER 17.

"Work."

By Charles W. Fuhr.

Scripture Lesson—Gen. 3:19; Prov. 10:4, 5; II Thess. 3:10-12.

General Lesson Which Scripture Lesson Teaches—God has a work for every one to do. No one is placed in this world to idle away his time or simply enjoy its pleasures. He has no right even to the bread he eats unless he works. This applies to every one, whether rich or poor. Our highest happiness and greatest prosperity lies in finding the work God wants us to do and doing it cheerfully and to the best of our ability.

Point of Contact—How often a boy or a girl thinks he or she would be perfectly happy if only there were no home duties to do, no school to attend, nothing to do but play. This is not God's plan. He has work for even boys and girls. The days and the hours He gives them are a talent which He expects them to use and improve.

A Story—"Where do the days come from, mother?" asked Robert one morning as he was looking over some books.

"The days come from God," answered his mother quietly. "A new day comes to us each morning. It is God's gift to us. Each day comes new and clean and fresh, so that we may fill it full of golden deeds, happy thoughts and kind words. Nobody's days are alike—your day is different from mine, and mine is the same as yours. I can't fill your day for you. I can help you, and father can help you, but that is all we can do. Your day is your very own—God's gift to you—and you must fill it yourself in your own way."

Robert was very quiet for a few minutes and then, "where do the days go, mother?" he asked.

"They go back to God," answered mother. "They go back to Him just as we filled them. Each morning comes to us like a clean sheet of white paper, and at night it goes back to God filled with the pictures and the stories that we have lived into it."

Robert stood and looked out of the window for a long time before he spoke again. His mother saw that he was thinking and she did not interrupt him. At length he turned with a sigh and looked up at his mother and smiled.

"What is it, dear, that troubles you?" asked the mother.

"I was just thinking," answered Robert gravely, "that I wish I could get back some of the days I have lived. I am sorry for every ugly thing that I ever put into any of my days that went back to God. I didn't think about it."

Mother understood just how he felt, for she very often felt so herself.

"Yes, dear," she said as she kissed the troubled little face, "mother understands and loves you, and I am sure that God understands, too, and will forgive and go on loving you just as mother does, only more, because He understands better. I am sure it will help us all, though, to stop and think each morning that the day is the gift of God and that at night it will be folded up and sent back to God for Him to see how we have spent His day."

"I am sure it is going to help me to think about it," said Robert, "and I mean to try to have my days better than they have ever been." —The Sunbeam.

Practical Hints—Give the following verses to various members and have them come to the meeting prepared to present the thoughts assigned to them:

Gen. 2:15—God expected man to work even before the fall.

Exodus 23:12—Gives us six days out of every seven to do our work.

Prov. 30:25—Some of the smallest of God's creatures sets us an example.

Romans 12:11—A Christian must be diligent in his work.

I Thess. 4:11—As a Christian, we must set a good example to others.

DECEMBER 24.

"The Mother and Her Babe."

By Rev. Ernest Anton Trabert.

Scripture Lesson—Matt. 2:11-15.

General Lesson—A babe means joy and gladness to the mother's heart. This gladness Mary had. The wise men found joy in the presence of the Mother and her Babe. But a babe also means care and suffering. Both Mary and the wise men learned this. At Christmas we are made glad because this Babe was born, but we can never forget the sorrow which He had to undergo.

A baby girl had entered into the home of Margaret and James. How they loved her. How glad they were to cuddle the little one in their arms and watch her. Mother's heart was happy in their love. But after months passed they became so accustomed to the babe that when mother told them to look after her for a short time they often grumbled. Of course they loved their little sister, but it was hard to give up their play for her. The babe meant joy to them, but it also meant giving up, suffering. Their joy could not equal the mother's and their suffering could not compare with hers when that babe was sick or in pain. Only a mother can know the real meaning of a babe in the home.

The Lesson—When the Wise Men entered that home in which Jssus was, they saw what their soul's longed for. Long months before, God had revealed to them the coming of the Saviour—He even set a star in the heavens to lead them. At Jerusalem they are told that the promised Redeemer of Israel would be born in Bethlehem and to that place they hastened. What did they see when they reached there? Only a mother and her babe. There were no angels waiting on Him, no wonderful light around Him. There He lay simply a little Babe in His mother's arms. But they saw more than a babe. Like the servant of Elisha (2 Kings

6:14-17) their eyes were opened and here they saw the Saviour of the world. No sooner did they see Him than they fell down and worshipped Him. Then they gave wonderful gifts to Him. Gladness and joy was in their hearts, not the gladness which we have when we see a mother with her babe, but a solemn gladness that here was their Saviour. What a beautiful picture their memory must have kept of that mother and babe. Today we see Him. As we see Him let us do as did the wise men—fall down and worship Him, then rise and give Him the gift of our love and work.

There Is Another Side to the Picture—No sooner have the wise men gone than God sends a messenger to tell that mother to flee with her babe, for some would try to kill it. Who would want to destroy a helpless babe? What awful wickedness to even think of taking a babe from its mother? Poor Mary had to run away from her home, from her friends and from the land she loved to be amongst strangers to save her babe. Poor mother! While joy fills the heart of the mother when a babe enters the home, it also carries sorrows. In His own life Jesus shows us the sorrows which we must undergo. But it was the presence of Jesus that comforted Mary, and if He is present in our sorrows we are comforted.

To the Teacher—1. Every mother and babe should remind us of the Mother Mary and the Infant Jesus.

2. The gladest moment in a real home is when a babe enters the home. Let every home be gladdened today by the presence of this heavenly Babe.

3. Do not forget Jesus means suffering. If we would be His children we must suffer as the Virgin Mother.

4. The greatest joy in life is the gift of Jesus. In Him God says:

"This have I done for thee,
What hast thou done for me?"

DECEMBER 31.

"A Child's Worship."

By Rev. Ernest Anton Trabert.

Scripture Lesson—I Samuel 3:1-18.

General Lesson—The most beautiful sight in the world is a devout child. It is for this reason that Samuel is a universal favorite. Luther loved the story of Samuel above all the incidents of the Old Testament—the reason for his love was because it showed a child's faith. In him he found what he longed to see in his boys and in all boys. When God called Samuel he answered, "Speak, Lord, for thy servant heareth." There we have his whole life's motto—the motto of every child of God.

Father had been away for many months. Little Mary longed to have him at home, John sorely missed his companionship and mother's heart was sad because of his long absence. One morning John came down stairs with a thoughtful but happy look on his face. He said little at the table which was most unusual. Mother said to him, "What is the matter with you this morning, John? You look as if you wanted to laugh every minute and yet you don't say a word." John replied, "Father is coming home." "Why, John, what makes you think so?" "Well, I have been praying for days and days that he would come and," he added confidently, as though it were final, "he's coming." Mother merely replied, "I hope so." Before twelve hours had passed father did come home. John believed that God heard his prayers. And God did and answered him.

The Lesson, God Speaks to Children—He does not speak directly today as He did to Samuel. When you sit down to your meal God speaks to you in the food which you receive for it comes from Him. When you work or play God speaks in the strength and joy He gives. But He speaks more plainly in His Word. Here He tells of His love, His care, His mercy. In the Word He tells of Christ our Saviour and what the child of Christ should be. He speaks to us in His Holy Spirit who brings that Word to our heart and leads us to know and love Christ.

Children Must Be Taught That It Is His Voice—Samuel at first thought it was Eli's voice speaking. Eli teaches him it is God's voice. So our parents, teachers and pastors are telling us that it is God's voice speaking in His Word. Whenever we read the Bible, or hear a sermon or study our Sunday school lesson or go to Junior let us say with the Psalmist, "I will hear what God the Lord will speak." (Ps. 85:8.)

Children Must Hear to Know and Worship—The ear is a doorway to the soul. But there is an ear which you cannot see, that is the inner ear of the heart. Samuel heard. At first he did not know it was the voice of God, but God spoke again and again until Samuel knew the Speaker and heard His message. What greater joy could there be for Samuel than to hear God say his name! God speaks your name if you will only hear it with your inner ear.

When He Speaks We Really Worship by Doing His Will—Samuel was given a very unpleasant thing to do. He had to tell Eli, whom he loved, that on account of the wickedness of his sons, punishment must come. That was hard, but Samuel did it because God told him to. God gives us many hard things to do. It is hard to do right, when we see others doing wrong. It is harder to speak kindly when some one speaks nastily to us. We show that we are God's children by doing what God wants us to do. Let us make this the keynote of our life, "Speak, Lord, for thy servant heareth."

LUTHER LEAGUE TOPICS.

(*Continued from page* 37.)

sacrifice favor, or social opportunity for the sake of his religion.

Marburg, too, offers a lesson to twentieth century. God's Word, not man's reason, is supreme.

The opening year, the year of the 400th jubilee of the beginning of Protestantism, has offered us the opportunity to just hint at a few thoughts which should engage the minds of thoughtful young Lutherans.

The greatest of the prophets, was a great prophet largely because he knew God's past dealings with His people. It was Isaiah who said, "Look to the rock whence ye are hewn and to the hole of the pit whence ye are digged." He saw more of Christ than many men who lived after Christ. How much of a share the young Lutherans of today will have in making and enjoying the Church of tomorrow will depend upon how faithfully they go back to the wells of yesterday and how diligently they draw from them the living water which is there in great abundance.